THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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New York, December 14, 1848.

THE EDITORS TO THE PUBLIC.

In obedience to a law which usage has imposed upon the periodical press in this country, we subscribe our names as the associated editors of this Journal. The occasion requires us to explain to our friends and to the public the considerations which have induced us to commit ourselves to the enterprise, and the measure of responsibility which we assume with regard to it.

1. The undertaking does not originate with us. It is known that for several years past there has been an increasing demand for a religious newspaper, which, proceeding from the city of New York, shall be addressed to a class of readers somewhat different from those whose tastes and wants control the character of the journals already established here. The Methodists, the Baptists, the Dutch Reformed, the Protestant Episcopalians, and the Episcopalians of the Oxford school, have their several religious newspapers, adapted professedly to their wants. The Roman Catholics, the Unitarians, the Universalists, and we know not how many other sects, have their weekly publications of opinions and intelligence. Besides all these, there are two journals, of great circulation and of distinguished ability, which, without being ostensibly connected with any ecclesiastical power or any committee of a religious sect or party, are Presbyterian in their sympathies and in the ecclesiastical relations of their editors. Of these two, one is completing its twenty-sixth year, and the other is only seven years younger. Since these journals began to be published, not only has the reading religious population of the city, and of the whole country, been greatly increased, but, within a few years past especially, there has been growing up a class of readers whose demand is for a Journal differing in character from all that now occupy the field. There is growing up in this metropolis, in this State, in the great and free North-west, a body of churches whose organization is founded on the great New-England principle of CONGREGATIONAL INDEPENDENCE. Multitudes of intelligent christian men, who are not of these churches, are in sympathy with them, and are looking for some popular exposition of current ecclesiastical and religious questions, and of all the progress of our times, as seen from the position of that great principle. Measures have been proposed, again and again, for the establishment of a Congregational newspaper, to be published in this city. Some of us, though urged to bear a part, have doubted, hitherto, the expediency of such an undertaking. But the demand has increased in its distinctness and urgency; and the duty of attempting to meet that demand has been presented to us in such a light, that we have consented to assume the management of the enterprise in the editorial department.

In the circumstances in which the editorial control was offered to us it seemed to us that the providence of God was clearly calling us to a great work. We enter upon the undertaking in a full confidence that the resources, both of capital, and of energy, and skill, in the way of business, which are pledged to the support of the new Journal, will be fully adequate.

2. This Journal is not established as the organ of any ecclesiastical body, or of any sect or party—new school or old school. We are Congregationalists; but we do not undertake to be the representatives of Congregationalism. We have our own opinions on questions in theology; but we are not the champion of any man's "scheme" or metaphysical system, or of the views set forth from any chair of theology. THE INDEPENDENT, then, is not to be responsible for any opinions but its own, in matters of church polity or of theological doctrine. The Doctors—Bushnell, Tyler, Taylor, Park, and the rest; the schools and seminaries—Andover, Yale, Bangor, East Windsor, Hudson, Oberlin, and as many more as there are, may agree or disagree as they please. We are responsible for none of them, nor is any of them responsible for us.

3. It is not quite unnecessary, in such times as these, to add, that this Journal is not in the interest of any political party. On political questions, as they involve great moral principles, or affect great moral interests, we expect to utter our opinions plainly; but no political *party* has any right or interest in our columns. The great question now before the people of the United States—the question by the side of which all other political questions now sink into insignificance—is the question of the extension and perpetuation of Slavery by the sovereign authority of the Union. In the discussion of this question, we hope to bear our part. No aspect or bearing of it is too scenlar to be considered in a religious newspaper. We take our stand for *free soil*, wherever Congress has power to legislate. Yet our journal is not committed to the "free-soil party." We have to do with principles, not with candidates, nor with parties as represented by candidates. In the same way, other questions of national and State legislation will receive attention. The question of war or peace, so often as it arises, is a moral question. The question of cheap postage, and of an entire reformation of the post-office system, so as to secure the greatest amount of public accommodation at the least expense, is a question involving great moral interests. The question of laws to restrain and control, or altogether suppress, the traffick of intoxicating drinks; the question of laws to punish crimes against chastity; and generally all questions about crimes and punishments, are moral questions, and are to be discussed accordingly, without reference to party interests or party pledges.

4. Our arrangements for assistance in the editorial department, and for stated foreign correspondence, are of the most satisfactory character. When the responsibility of editing this paper was first proposed to us, we saw that the labor of selecting, compiling, and condensing the record of current events, would be inconsistent with our duty as pastors; nor could we believe that our united contributions to the editorial columns would compensate for deficiencies in those selections, abridgements, summaries, and reports, which are the staple of a newspaper, and on which its value so much depends. But we are relieved in that respect. Our relation to this Journal is not indeed to be merely nominal, or that of general superintendence only. We are the sole and responsible editors; and the making up of every successive sheet will be under the personal inspection of one of us. Yet we are not to work unaided. Our assistant editor is one whose eminent knowledge of public affairs, both ecclesiastical and secular, and whose ability and experience in this particular line of intellectual activity, admit of no question; and we have full confidence that his powers will be earnestly and cheerfully employed to make THE INDEPENDENT what we wish to have it. Arrangements have also been made which secure for us the stated communications of several foreign correspondents, who are well acquainted, not only with their own countries, but with ours.

5. Our hope is to make such a newspaper as every intelligent and large-hearted pastor will welcome to his own family and to the families of his flock. We hope that our labors as editors of a religious journal—a labor which requires us to regard with habitual attention all the great interests of the church and of humanity—will better qualify us for our work as pastors, whether in the pulpit, or from house to house. At the same time, we also hope that our relations as pastors, constantly employed in the pastoral work, and holding constant intercourse with other pastors and with the churches, will enable us, in some respects to make a better newspaper than if we had retired from the pastoral office, or had never known its duties and its sympathies. We hope to pay our weekly visits in this way to thousands of families, spreading before them the changing map of the church and of the world; teaching, exhorting, warning all; enriching each reader's mind with facts and principles; touching the springs of Christian affection and devotion; and aiding and cheering all the while the labor of the living ministry in a thousand pulpits.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, JR.

[In addition to the matter on the proper editorial page of our paper, contributions from the pens of the editors will frequently appear upon the first page.—These may always be distinguished by the type, when no signature is appended; and sometimes, also, as the two following articles, by the signatures of their authors.]

THE MISSIONARY SOCIETIES OF CHRISTENDOM.—No. 2.

THE WESLEYAN METHODIST MISSIONARY SOCIETY.—The followers of John Wesley early engaged in the work of foreign missions. In 1786, Rev. Thomas Coke, LL.D., accompanied by three Wesleyan ministers, sailed from England, with the intention of settling in Nova Scotia, for the purpose of preaching the Gospel there: but, after being ten weeks at sea, with the vessel in a leaky condition, and with a scarcity of water, they were driven by the violence of the gales to the West Indies, where they soon established a mission among the slaves of Antigua and of some of the neighboring islands. Thus the providence of God directed to the establishment of those missions which have contributed so much to elevate the character of the negro population of the West Indies, to improve their social condition, and to prepare them for freedom, and which have been instrumental in the hopeful conversion to God of tens of thousands. The attempt to establish a mission in Jamaica, in 1789, was resisted by rioting and by various acts of persecution on the part of the whites, which were connived at by the local government. Thus hostile does slavery ever prove itself to the word of God.

The management of the Wesleyan Foreign Missions was intrusted to Dr. Coke, assisted by a committee of finance and advice, resident in London. This committee comprised all the ministers of the connection at any one time stationed in that city. But, in the year 1815, Dr. Coke was removed by death, and it became necessary to make a new arrangement for the superintendence of the work, which had originated and been sustained through his zealous and indefatigable exertions.

Accordingly, in the year 1816, "The Wesleyan Methodist Missionary Society" was organized, and the Foreign Missions of that denomination are now conducted under the sanction and direction of the Conference.

In 1815, the year of Dr. Coke's decease, the income of the Wesleyan Missionary Committee, at London, amounted to $45,000. They employed one missionary at Gibraltar, five in Ceylon, one in New South Wales, one at Sierra Leone, one at the Cape of Good Hope, thirty-six in the West Indies, and twenty-six in North America and Newfoundland.

The present income of the Society is nearly $600,000. Its missionaries are to be found in Ireland, in Germany, in France, and Switzerland, at Gibraltar, in Continental India, and in Ceylon, in Australasia and Polynesia, in Southern and Western Africa, in the West Indies, and throughout the British dominions in North America.

The Wesleyan Missionary Society is not exclusively a society for missions to the heathen. It operates also in Roman Catholic countries, and in the colonies of Great Britian. The present number of missionaries in the employment of this Society is about three hundred and seventy; in addition to whom are several hundreds of exhorters, catechists, salaried teachers, and other assistants. The great field of labor with this Society has been the West Indies, where it has nearly one hundred missionaries, with numerous assistants, and nearly 60,000 members of churches. The missions in *Caffraria*, also, have been much blessed to the enlightenment and conversion of the Caffres and Hottentots; and in the Feejee Islands, where, but a few years ago, cannibalism was practised, and all the crimes and indecencies of the lowest stage of barbarism were prevalent, so that the captain of the vessel with whom the first company of missionaries sailed thither, in 1835, was loath to leave them to what he regarded as their inevitable fate; even there, in those dark places of the earth, filled with the habitations of cruelty, there are now 7 missionaries, 108 day-school teachers, 38 Sabbath and week-day schools, 1,070 enrolled in Society, 1,235 in the schools, and 2,450 attendants on public worship. Various portions of the Scriptures have been translated and printed at the press in the Mission. The habits of the people, too, are greatly changed.

The missionaries of this Society are, in general, remarkable for their patience, diligence, and self-denial in their work. In these respects, they rank with the Moravians themselves. But particular incidents in connection with their labors cannot be introduced in this general survey of Missionary Societies. The Baptists will next claim our attention. T.

The Divine Origin of the Hebrew Scriptures,
ILLUSTRATED BY THEIR REPRESENTATIONS OF GOD.

Among the manifold illustrations and evidences of the Divine origin of the Hebrew Scriptures, there is hardly any which affects the mind that considers it more powerfully than this: The clearness and constancy with which they develop the true idea of God's essence and character, and the utter contrast in which they stand, in this regard, with the professedly religious systems with which they were coëtaneous. This contrast becomes especially noticeable when we consider the situation and character of other nations as compared with those of the Hebrews, and then compare their notions of the Deity.

Before Abraham was called from Haran, before Terah had gone from Ur of the Chaldees, the Assyrian Empire had stretched its bounds from Arabia to the Caucasus, and from the Indus to the Nile. It had grown to greatness and celebrity under the vigorous rule of its mighty founder, and its renown had been augmented and its bounds advanced by the masculine genius of Semiramis.—Already had been reared the walls of its immense capitals, and into them were poured the treasures of the East. Already had been commenced those celestial observations, by the astronomers of Chaldea, to which modern science must still revert for the correction its tables. And thus in the higher departments of learning, as well as in wealth and power, the Assyrian was foremost among the nations of the earth. Yet there the objects of religious worship were only the structures of nature; and from the vast temples of Babylon and of Nineveh rose the anthems of praise and the smoke of incense to Baal and to Ashtoreth.

When Moses was penning the records of the Pentateuch, the Egyptian civilization had reached its height. The hundred-gated Thebes already stretched its stupendous front of temples and palaces along the sacred river. The delicate bas-reliefs, which to this day excite the admiring envy of the artist, had then received the last touch of the almost creative chisel. The pyramids reared, as now, their grand and awful masses amid the sands of the desert; the majestic beauty of the Sphinx awed the beholder into a wondering reverence; and the statue of Memnon sent forth its jubilant music as the first sunray quivered and glanced upon its granite front. But amidst all this magnificence of art the Egyptian bowed in worship to the ox and the crocodile, to Isis the cow, and to Anubis the hound.

After the lapse of still other centuries, when the Israelites had long dwelt in the land of promise, when David and Solomon had reigned, and triumphed, and passed away, when Isaiah, and Jeremiah, and Ezekiel, and Daniel, had uttered and finished their successive prophecies, and the whole chequered history of the Jewish church was gathering to its close, there had arisen, in Southern Europe, another nation, great in arms, but greater still in all the arts that beautify and enrich the social life. It was a nation to constitute which there had been sent to the fairest portion of the earth its highest life, its noblest culture: a nation in which the valor of the Thracian and the genius of the Phœnician had been superinduced upon the native rudeness and strength of the Pelasgi: to which had been transmitted the rich legacy of the arts of Egypt, and its mysterious learning; and which, thus fostered and aided, had developed, beneath the roseate sky of Athens, all that was graceful and heroic in human nature, and beautiful in art, and elevated in literature, and wise in government: a nation that is still gratefully recognized as the source of many of the purest streams of intellectual life, and to which turns, with an undimmed enthusiasm, the eye of the scholar, the orator, the artist, and the patriot. And yet think for a moment of the Grecian Theology! It was a Pantheon of the vices. Stripped of its dress of poetry and fiction it was a mighty catacomb—a vast aceldama—filled only with deadness and corruption. Patiently as he reared his solemn temples, symmetrically as he proportioned, and admirably as he adorned them, the Athenian filled them with images of thousands of passionate and licentious gods—never rising, for a moment to the true conception of Deity; but plunging from the first into an idolatry which grew only grosser and baser as civilization advanced, until it dragged the state and the whole social system into the abysses of death.

But now contrast with these the Hebrews, and their doctrine of God. From the commencement of their national existence, in the family of Abraham, they were a wandering people. For many years they were in slavery in Egypt. After their settlement in Canaan, they still remained comparatively unknown, as compared with the Assyrian, or the Egyptian, or afterwards with the Grecian empire, a feeble and uninfluential tribe; with but slight knowledge of the arts, and with almost *no* literature, save of their sacred books. They were continually tempted into idolatry by the surrounding nations. They were rent by internal division and contest. They were carried away captive into the midst of the wealth, and power, and glory of Paganism; and they themselves often sunk into sensual indulgence, and the forgetfulness of religion, and the commission of gross sins. And yet there never was lost from among them the primal and true conception of the character of the Deity. In all their sacred books there is no trace to be detected of idolatrous superstition in the mind of the author. The spirituality of God is never forgotten. The absolute Oneness of the Divine nature and essence; the infinite power of Jehovah, conjoined with His perfect wisdom; His eternity and His omnipotence; that holiness which is immutably spotless; that love which is unbounded, and which endureth forever—all are clearly exhibited in these then unknown Scriptures. They shine conspicuously therein, and make those Scriptures most sublime in themselves, and most elevating in their influences. There are not wanting, even, the traces of the knowledge of that sublime mystery which was only fully to be revealed when Christ became incarnate: the Trinity of Persons in the Unity of Essence. So that it may be affirmed, without hesitation or diffidence, that Christianity herself, important and vast as have been her disclosures of truth, has made no essential increment to that knowledge of Jehovah which was possessed by the Hebrews.

It is true, indeed, that, by the coming of Christ, the Divine character was realized, as it were, and rendered personal to our conceptions. It is true that in consequence of this, and generally under the clearer light of the Gospel, much of the material imagery is rendered needless, which with the Hebrews seemed almost indispensable to embody the truth and forcibly express it. It is true, also, and above all, that by the incarnation of Christ and by the completed Atonement, the love of God has even made more brightly manifest than it could possibly have been under the ancient dispensation of types and shadows. But it is *not* true that any attribute has been brought to light by the Gospel which was unknown before; or that any corrections have been made in what was otherwise erroneous; or that the ancient Scriptures have been in any degree superseded by the Gospel in their revelations of Jehovah. From their commencement to their close they constitute still a luminous Theophany.

How striking, then, is the proof here furnished of the supernatural inspiration, and the Divine origin of these Scriptures; and of their perfect authority as addressed to us! They bear upon their front the mark of their Divinity. Contrasting them with any other system, even the purest and grandest devised by man, their light is of the heavens, celestial and eternal, while others are of the earth, and flicker and are quenched. S.

CHRIST CARED

For the *bodies* as well as the souls of men—all men, and in every condition of life. Were they hungry, he fed them—thirsty, he gave them drink—maimed, he caused them to leap like an hart—blind, he opened their eyes—dumb, he loosed their tongues—deaf, he unstopped their ears—sick, he healed them—in prison, he visited them—afflicted, he comforted them—in bonds, he commanded that the oppressed should go free. He went about doing good, and wanted heaven enjoyed on earth—the return of those days when man first came from the hands of his Maker. And had his example been followed and precepts obeyed, who, since his time, would have been a sufferer? Who would have heaved, these eighteen centuries, a human wail? and where would have been the cause of human misery?

O! how he wept with Mary and Martha at the grave of their mutual friend. He compassionated the woman of Samaria, and those possessed with devils. See his sympathy for those brought before him for condemnation. And there was good reason for all this; man, in his *entire* being, was his property. He had bought it with the inestimable price of his own blood. Every bone, and nerve, and sinew, were his. When any one of them was impaired, his property was lessened in value. And more, their souls and intellects were his. Every sigh and groan made heavy draughts upon his treasury. As often as he or any of his friends could inspire a hope, light up a smile, or infuse a thrill of joy, the value of that priceless commodity was incomparably advanced.

Who, then, can be so short-sighted as not to see that Christ's mission upon earth was one of good for man *here* as well as *hereafter*? Why, but for this, his displeasure at sin?—his labors to stay its fountains, dry up its sources? Why his warnings, threatenings, promises—that eternal hell for the incorrigibly wicked, and heaven of inconceivable and endless blessedness, for those who deny themselves, take up the cross, and follow him?

Yes, Christ wanted and labored to better the condition and prospects of man's body, mind, and soul *here*. He would have them participate of heaven's joys *below* as well as above—his will done on *earth* as in heaven, which, of consequence, would convert this world of sin and suffering into one of holiness, comfort, and peace.

Sinner, what a Christ is this for you, weeping, groaning, bleeding, dying of wounds inflicted by transgression!—you, doomed, and on your way to the judgment! Can you slight him?—stop your ears to the calls of mercy?—dash from your lips the cup of salvation, and thereby blot out the only hope of pardon and eternal life?

H. K.

STATE OF LOMBARDY.

Although the intelligence conveyed in the following letter has been in a great measure anticipated through other channels, the letter itself is worthy of being put upon record for future reference. It gives the impressions of one who is as well informed upon the affairs of Italy as any man living. In a few weeks we shall begin to receive our regular correspondence from the same authentic source. This letter, like the one published last week, was written from Lugano, and is of later date.

DEAR AND REV. SIR:

I have so many things to write about, that I do not know which to begin with. Things are so changing, too, that I am like the sportsmen I see now from my window shooting at the swallows that soar, and dive, and glide, over the smooth surface of this lake. While they level their guns at one—another—five other swallows cross to and fro the muzzle of their barrels; the great abundance of game within their reach perplexes them, and baffles their skill. You know the cause of the defeat of our army. The treachery of the King of Naples, the wavering and then the desertion of the Pope, the coldness of the Grand Duke of Tuscany, the inertness of the Government of Milan, and above all, the astounding ignorance and unfaithfulness of most of the superior officers of the Piedmontese army, gave the victory to Austria, and brought upon Lombardy the direst calamities. I heard yesterday from Turin that Plenipotentiaries of the Mediating Powers, and of Austria, will ere long assemble at Genoa, to settle amicably the affairs of *Upper Italy*. It is commonly believed that France wishes to erect the Lombardo-Venetian Provinces into a Kingdom, altogether independent of Austria, and give it to an Austrian Arch-duke. England insists upon annexing Lombardy to Piedmont, making of Venice a free city, like Hamburg or Lubec, and settling the Venetian Provinces, as a Dukedom quite independent of Austria, upon some member or other of the Imperial family. On the contrary, Austria refuses to let an inch of the Italian territory slip through her fingers, and shows herself ready to let her Italian subjects organize such a Government as they think best; but under one condition, that the purse and the sword (viz. the army and the finances of the Lombardo-Venetian Kingdom,) be placed in the keeping of his Imperial Majesty and his Ministry, at Vienna. As to the Duchies of Parma and Modena, it is not clear yet what disposition the Mediating Powers will make of them. Austria will of course exert herself to the utmost in favor of their old masters, and you know probably that Francis V. is already sitting on his paternal throne at Modena, supported by Austrian bayonets. But Charles Albert, his old and new subjects, (I mean the inhabitants of the Duchies of Parma and Modena, of the Lombardo-Venetian Kingdom, who last summer voted for the annexation of the said *then* vacant provinces to the Sardinian Kingdom,) and the subjects of the Pope and of the Grand Duke of Tuscany, themselves insist upon the voted for annexation having its full effect, and claim the right to give to the projected *Kingdom of Higher Italy* a real and independent existence. In such a conflict of views, aims, and pretensions, what hope is left for a peaceful settlement of this great controversy? I fear that the sword only will decide it; and you, Sir, will easily see that war will be the end of the *Mediation* when you consider the controversy that has just arisen between Austria and the other Powers on the subject of Venice. Charles Albert, according to the terms of the armistice, withdrew his troops and fleet from that gallant city; but with a condition, that Austria shall leave her unmolested till the sentence of the *Arbitrators* be known. France and England joined Charles in this suit. But Austria answered by blockading, with her *nominal* fleet, Venice and her dependencies. Hence the order of France and England to their men-of-war in the Adriatic to protect Venice against Austria; and the order of Piedmont to Admiral Albini to return to Venice with his fleet and army: orders which had such an immediate execution, that the Austrian blockading squadron had already fled back to Trieste, under the protection of the fortress. Therefore is not Austria at war, virtually, with the other above-named Potentates? Moreover the King of Piedmont has just sent a commissary with a company of soldiers, as guard, to Placenza and Parma, to provide for the civil government of that Duchy. On the contrary, Austria has there organized a Military Government, intending at the proper time to restore the Duchy to Charles Bourbon, who had formally and solemnly given it up, thereby setting his legal subjects at liberty to choose their own master. By the armistice, Austria has the right only of garrisoning the fortress of Placenza. The Duchy belongs legally and really to Charles Albert, as the inhabitants chose him almost unanimously as their lord. Yet Austria, setting at nought all this, occupies the whole Dukedom, and sets up the claim of Charles Bourbon, her protegé, to the possession of it. Have we not here another *casus belli*? You have heard, no doubt, of the great number of Lombards who fled at the approach of the Austrian army into Switzerland. A large portion of them took refuge in the neighboring Canton Ticino. Marshal Radetzky requested, and then ordered, the government of this Canton to expel the emigrants. This the Government refused to do, and Radetzky expelled from Lombardy all the citizens of this Canton therein settled, as masons, hosts, merchants, &c., (about 3000,) and forbade all sorts of communication between the two states. The Swiss Diet, instantly resenting the outrage, wrote to Vienna, that the brutal order of Radetzky be annulled, otherwise Switzerland would repel the wrong with the sword. In a few days we shall have the answer of Vienna, and if the order be persisted in, Switzerland will immediately declare war against Austria. But as Radetzky is very testy, and above the Ministry at Vienna, it is very doubtful whether he will obey the command of his Imperial Master on this occasion. So that I should not wonder if Piedmont and Switzerland should, either on its own account, go to war against Austria; in which case France most likely would send to Charles Albert some aid; and we may infer that this event stands before their eyes from the fact that Marshal Oudinot has just inspected the barracks of Chambery, and French officers are inspecting the roads of Mount Cenis and Mount Genevra. This morning the German papers brought the news that Archduke Stephen, the Palatine, put himself at the head of the Hungarian troops against the Ban of Croatia, who is acting under the authority of the Emperor of Austria. Do you see what contradiction! Stephen, the Viceroy of Hungary, fighting against the Generals of Emperor Ferdinand, King of Hungary! The probable issue of that war will be the downfall of the Madgyars, and the establishment of a Sclavonic Monarchy at Pesth. But will the aspiring Jellachich, when he finds himself complete master of Croatia, Sclavonia, Dalmatia, Hungary, and Transylvania, content himself with playing a secondary part in the drama of the Austrian Monarchy! This is very doubtful: but he may also, instead of a crown, find a dagger, and die the death of Wallenstein: for Austria is the same treacherous, perfidious, cruel, suspicious Dame whom we meet in the history of the times of Charles V. and his immediate successors. And is it not something very surprising to contemplate this worn-out Monarchy, rent by intestine factions, on the verge of bankruptcy, with her capital every second day in the hands of the mob, or of a rebellious party, her ministers without power, her monarch put to flight, or in danger of his life, still exerting through her armies a perhaps decisive influence in the destinies of Europe? The Imperial treasury has not a penny, and yet the crown has in Italy an army of at least 120,000 men, in Croatia another of perhaps 70,000, and in Bohemia, a third of 25,000; the monarch, the ministers of state, the higher officers, are Germans, while the three Generals at the head of the Austrian army, and more than three-fourths of the armies themselves, are *slaves* from Poland, Bohemia, Croatia, Sclavonia, &c., &c.,—the greatest enemies of Germany and the Germans. What will the end of all this antagonism be?

You know, that the Pope forsook the cause of Italy, and left his own subjects to the tender mercy of Austria, because he was afraid the German bishops would make a schism. He drew on himself the contempt of the world, and the hatred of the nations; and what has he gained by his cowardly, treacherous behavior? The Diet of Frankfort is working at a Constitution which annihilates the Catholic Church—the Diet of Vienna is doing pretty much the same thing. The Pope and Popery have never, in Germany and Austria, been so cordially hated by the Catholics as at the present day. Ronge, and his priestly adepts and followers, make sad havoc of the Popish flock within his Apostolic Majesty's dominions. Alas! poor Pius! You sacrificed the Italians to the integrity of the Catholic Church: what if the Italians sacrificed your Church to the integrity of their country? Poor fellow! Italy was raising you far above her most cherished sons; erecting for you, in the hearts of all her children, an imperishable shrine, and lo! you threw yourself into the muddiest pool of despicableness, and the chair of St. Peter in the fire. Alas! for your infallibility!

I say nothing of Germany, of France, of Ireland; because the newspapers will give you a better description of their present condition than I could, and because the condition of Lombardy now overshadows theirs. Poor Lombardy! She must feed, clothe, amuse, her deadliest enemies; hundreds of thousands of her children roam about Europe, voluntary exiles; some of her villages burned to ashes; her palaces, galleries, and churches converted into barracks; furniture, pictures, armories, monuments pillaged, or wantonly destroyed: desolation and solitude, wretchedness and famine everywhere.

Yours, &c., A. L. B.

For the Independent.

MISSION TO CALIFORNIA.

On Friday, December 1st, two of the three missionaries under appointment from the American Home Missionary Society, for California, sailed from New York in the steamship Falcon. They are Rev. John Waldo Douglas, from Trenton, N. Y., and Rev. Samuel Hopkins Willey, from Goffstown, N. H. They expect to proceed to Chagres, in New Grenada, and cross the Isthmus of Darien, thirty-six miles, to Panama on the Pacific Coast, where they are to take the steamship California, for the newly acquired territory. Mr. Willey is designated for Monterey, the present seat of government, and Mr. Douglas for San Francisco, as the town formerly called Yerba Buena is now called.

As this is the beginning of what promises to be an important and extensive movement, it may be proper to state, more at large than has already been done, what are the grounds which have caused the Committee to send missionaries to that country, at a time when the Society is heavily embarrassed, and so many portions of our country, as yet but partially occupied, are crying for relief.

The addition of California to our country is one of the most remarkable facts of the age; not because of the transfer of so many square miles from one people to another, but because of the great social and moral results which are likely to ensue.

Compared with the previous area of the United States, Upper California brings us an addition of more than one-fifth. A general resemblance in its physical character may be found between it and some portions of the old world. For example, it is about the size of the territory anciently covered by Persia and Assyria. Like Persia, it has an interior desert—a basin surrounded and intersected by mountains, from which flow down streams, that form oases, and are then lost in the sands of the plain. The Sierra Nevada, or Snowy Mountains of California, divide this basin from the rich valleys of the Sacramento and the San Joaquin, just as the Mountains of Assyria, (now Koordistan,) divided Persia from the Plains of the Tigris and the Euphrates. The natural capabilities of the new territory are not inferior to those of the ancient countries named, while in salubrity, and especially in geographical position, it has a great superiority. Fremont, whose recent report to the U. S. Senate, is the latest and most authentic source of information, compares the part of California between the Sierra Nevada and the sea, with Italy, from the Alps to the southern termination of the peninsula. "It is of the same length and breadth, and consequently has about the same area—100,000 square miles." Like Italy, it lies north and south, and presents much similarity of climate and productions. But, unlike Italy, its large rivers seek a common valley, and form a great central bay, that of San Francisco, one of the noblest in the world. In a political and commercial point of view, California has a position of great advantage, fronting Asia, and as near, by Cape Horn, to London as to New York. The *native* population is comparatively of small account, being only some 8,000 or 10,000 persons of civilized origin, and 25,000 Indians.

The acquisition of this territory has suddenly devolved upon the American churches a new duty, the greatness and consequences of which are as yet but imperfectly realized even by the most sagacious among us. The magnitude of this duty does not, we apprehend, consist in the *extent* of the country, or even in its admitted *resources*—though *every day* is developing facts that may change this opinion—but chiefly in its *position* on the globe.

When we look upon a map of the world, it is apparent that the efficiency and intelligence of the human race is lodged mainly in nations lying north of the equator. Again, we find the globe marked by four grand distinctive lines, having the general direction of North and South. These are the four Ocean shores of the Eastern and Western Continents. One of these shores is occupied by our own United States; another by Great Britain and the states of Western Europe; the third (that of Eastern Asia) is covered by China and Japan; while the fourth (the North West Coast of America) is yet comparatively vacant. Now, a moment's consideration shows, that upon two of these Ocean shores—the European and American sides of the Atlantic, which are the nearest together—are concentrated almost all the regenerative elements on the globe. Whatever of science, invention, mechanical skill, commercial or religious enterprise, can be brought to bear on the conversion of mankind, is found in the nations of Eastern America and Western Europe, which, considering the frequency and closeness of their intercourse, may be regarded as lying together. Thus, the great depositories of *means* for human improvement are concentrated on this side of the globe; while the mass of heathenism lies as far off as possible, on the opposite side of Asia, and in the Islands of the Pacific. And what more probable than that the next step of Providence towards enlightening the heathen world, will be to take some *advanced position*, far on towards the strongholds of Paganism, from whence those great auxiliaries of the Gospel, commerce and civilized intercourse, may act with directness and vigor? Such an advanced post is the vacant coast of Western America. It has for many centuries been the order of human progress, that light should move in that direction. "Westward the star of empire takes its way." Westward came letters and revelation from the land of their birth to the Atlantic side of Europe. From thence, they traveled westward with the Pilgrims to America; and now they are about to go on, in the same direction, in another of those grand stages which mark the providential history of the world. If the problem were submitted, by a single movement, at once immensely to set forward the cause of human improvement, what can be imagined more likely to do it, than the sudden development of a christian population of hardy and enterprising stock, on our Pacific border? If we can plant there a people with our civilization, our Bible, our Puritanism, our zeal for spreading what we know and believe to others, it will be a direct and certain means of pouring light upon the Isles of the Sea and the land of Sinim that lies beyond. There are on our Pacific shore such resources and capabilities of trade, as must speedily link the Asiatic and American coasts in neighborly intercourse.

A paper published at San Francisco, remarks: "Half a century has passed away since the first settlement of California, and, although the mountains and plains were covered with cattle and horses, yet the land remained almost entirely uncultivated; the inexhaustible and unparalleled mineral wealth lay untouched in the bowels of the earth. The Indians made their houses of it, without knowing that it was more valuable than other yellow dirt. The whole commerce was carried on by half a dozen ships, called 'hide droghers,' and received in payment a few hides and some tallow. Our towns (for cities we had none) consisted of a few *adobe* houses, built with very little regard to arrangement, regularity, elegance, or convenience; with no other public improvement than the churches and missions. Not a road in the territory, except such as nature, in her exceeding beauty, had made for us. All the beautiful locations on the great Bay of San Francisco left unoccupied, showing no other signs of life than the herds of cattle and wild game which occupy its shores."

That it is the will of God to make some great use of the new movement towards Oregon and California, may be inferred from several considerations. Why has the world been so long allowed to slumber, and has but just now waked up to the commercial and other elements of importance in that region? Why has not the grasping hand of Great Britain long ere this seized on the fat vales of the Sacramento, the San Joaquin, and the Salinas, and the broad uplands that skirt them, for her starving multitudes? Why have those gigantic forests, those herds of cattle, those rich mines, those fisheries, those great agricultural resources, been left so long to a few inefficient Indians and Spaniards? Does it not seem as if Providence had been keeping these regions from the attention of the great nations until a thoroughly *Protestant* people could occupy them?—a *missionary people*—a people who speak the *missionary language*?—a people, too, just now in the flush and prime of their *missionary age*? It is, moreover, worthy of note, how God has prepared the country for Protestant effort, by sweeping from it the organizations of Romanism. A few years since, the Jesuit missions were so numerous and wealthy as to cover and divide among them the entire coast, for hundreds of miles. Their prosperity became the occasion of their downfall. Their riches attracted the rapacity of their Mexican rulers, and after a series of oppressions and confiscations, the priests, impoverished and disheartened, abandoned the country in disgust. According to our latest information, only some three or four Catholic priests remain in Upper California. And now, that the country is prepared for occupancy, who can view, without astonishment, the overruling power of God in filling it with people? Besides the usual motives which lead men to seek new territories—commercial enterprise, political aspirations, and the love of adventure—he has let loose upon the human soul some of the most exciting and powerful impulses that can awaken its intensest action—the hope of sudden wealth from the gold recently discovered there—causing men to rush thither by thousands: not merely the refuse of eastern society, but, in an uncommon degree, the young, the robust, the skillful, the educated, and even the religious. So that there is a prospect that States will there spring up, which shall know no infancy, and scarcely any youth: which shall leap into being almost full grown; possessing at once the literature and the arts of their Atlantic sisters, and, ere long, we trust, their institutions of religion. See we not in all this the hand of God! The most that man can do in the way of missions is to send out *individuals*: God's method of working seems to be by sending *nations*. And thus, by the colonization of that western coast, he is about to MOVE FORWARD CHRISTENDOM ITSELF, and set it down over against pagan Asia, face to face—at the nearest point—where no pathless desert, nor other obstacle shall intervene.

Such, if we mistake not, is the tendency of the Divine arrangements. And if such be the mission of our Pacific States, what a work is devolved on us on these eastern shores!

The problem now is, to follow up these rushing multitudes, before they shall forget the God of their fathers: before the minions of Rome shall come back again, to re-occupy, under the shelter of our flag, the positions from which they were driven by Mexican oppression. No one can doubt that this is our duty: no friend of the Society can hesitate to approve the prompt action of the Committee in the premises.

But *shall they be sustained?* This is a question of great practical interest, since, if our plans are carried out, even without the reinforcement which we propose to send in a month or two, a generous increase of the resources of the Society must be realized.

The American and Foreign Sabbath Union.

Few Societies, of a reformatory character, have had the gratifying sight of so great changes effected in so short a time, with such small means, as the American Sabbath Union, during the five years of its existence, has achieved by the labors of a single secretary. Dr. Edwards has in that time travelled 40,000 miles, has presented the claims of God for the Sabbath, and the rights of men to the enjoyment of the Sabbath, all over the Union—has produced an invaluable "Sabbath Manual," and procured its introduction into 400,000 families. It is now on deposit at various points, in four different languages, to be placed in the hands of every emigrant, to teach him the benefits of the Sabbath, as a part of his rights and blessings: in this free and Christian country. For each $1000 contributed for the purpose, they can cause a copy of the manual to be placed in 100,000 families. They make no public collections of money. The subscription for five years, on which they commenced operations, is exhausted, and the Committee now make a new call upon the friends of the Sabbath, to wind them up, and set them a-going again. As an encouragement to continue their operations, they say:

"A rising interest on the subject is manifested throughout our country; and great and salutary changes of public sentiment and practice are taking place with regard to it. The Sabbath Manual, which embodies the will of God as manifested in his works, his word, and his providence, commends itself to the understanding, the conscience and the heart, and in many cases has produced the most beneficial effects. Sabbath-breakers have become Sabbath-keepers; and those who had for years neglected public worship are now found regularly in the house of God. By continuing our operations, we shall probably be able to put a copy of this Manual into from one to two hundred thousand families a year; and thus annually bring it before half a million of people who have not before seen it. Could a copy be put into every family, and especially over all the new destitute parts of our country, its salutary effects might be felt to all future generations.

Friends of the Sabbath, who can consistently do it, are respectfully and earnestly requested to aid us in the prosecution of this great and good work. By so doing, it is believed, they may be instrumental in the promotion of the highest present and future good of our fellow-men.

THOMAS S. WILLIAMS, President.
JOHN TAPPAN,
MOSES GRANT,
BENJAMIN SMITH,
BENJAMIN HOWARD,
JACOB SLEEPER,
H. M. WILLIS,
Executive Committee
JUSTIN EDWARDS, Secretary.
BENJAMIN PERKINS, Treasurer.
JULIUS A. PALMER, Auditor.

☞ Donations may be directed to Benjamin Perkins, Treasurer of the American and Foreign Sabbath Union, 100 Washington street, Boston; or to O. R. Kingsbury, 150 Nassau street, New York.

SELECTIONS.

The Scriptural Basis of Romanism.

The Roman Catholic system is based on the interpretation or the misinterpretation of a very few picked passages of the Bible. This is obvious, not only in her written Apologies, but upon and within her churches; in the inscriptions on her altars; in her monumental tablets for the dead; on her memorial crosses by the road side, and wherever she has been able to affix her watchwords. The text declaring the supremacy of St. Peter, "Tu es Petrus et super hanc petram aedificabo ecclesiam

a thing for the eye; a picture on the clouds which shines over a world without changing it. Yes! it will come like a rainbow!—the sweep and the scowl of the storm first, which rends and purifies, and then the peaceful bow on the retiring cloud. The coming will be seen in the growing humanity of the public mind; in the application of religious justice to the processes of society; in the eradication of all errors; and the subversion of all hoary evils of established fruitfulness, by which the progress of men in knowledge and goodness has been restrained.—*H. W. Beecher.*

The Independent.

NEW YORK, THURSDAY, DEC. 14.

The President on the Extension of Slavery.

The question whether Slavery shall be established, by the sovereignty of the Union, in the territories which we have recently acquired from Mexico, is not a question between the two great parties, Whigs and Democrats. Nor is it a question between both those parties, on one side, or either of them, and the Free soil party, on the other side. Thousands of whigs, and thousands of democrats, in regular standing with their respective parties, are conscientiously determined never to compromise this question, and never to consent, in any form, to the establishment of Slavery in those territories.

Let no man, then, charge us with invading the sphere of party politics, if we enter into a free examination of the proposals and arguments which the President's message offers on this subject. Indeed, why should President Polk be any longer regarded as a party man? He is neither a candidate for office, nor a defeated candidate. He is just retiring from all public political relations. His official opinions, and the acts of his administration belong, henceforth, to history. The parties of the present and of the future have no exclusive right in them.

What, then, are the opinions of the President on this great question?

1. He expresses a strong sense of the duty of providing authoritative and regularly organized governments for the new territories. Having declared that "the acquisition of California and New Mexico, the settlement of the Oregon boundary, and the annexation of Texas, extending to the Rio Grande, are *results* which, combined, are of greater consequence, and will add more to the strength and wealth of the nation, than any which have preceded them since the adoption of the constitution;" he adds that "to *effect these great results*, not only California, but New Mexico, must be brought under the control of regularly organized governments." Does he mean to say that these *results*, the acquisition of California and New Mexico, the settlement of the Northwestern boundary, and the conquest of the Rio Grande as a boundary for Texas, are not yet *effected*? Does he mean that unless regularly organized governments are established in those two provinces, all "these great results," which are the glory of his administration, will go into non-existence? It is not easy to find out what he thought he meant, more than that the organization of governments in those territories is of great importance.

His meaning is clearer when he says again, "The existing condition of California, and of that part of New Mexico lying west of the Rio Grande, and without the limits of Texas, imperiously demand that Congress should, at its present session, organize territorial governments over them." And again, "It is our solemn duty to provide, with *the least practical delay*, for New Mexico and California, regularly organized territorial governments."

It is hopeful to hear a President speaking to Congress thus "solemnly" about questions of "duty." It indicates that he has some idea of right and wrong and of moral obligations, and some notion of the propriety of calling in the moral sense to aid in the decision of public questions.

But *why* is it the "solemn duty" of Congress to establish governments in these territories? For whom, and to what end, are governments to be established there? What ought to be the object of Congress in attempting to discharge this "solemn duty?" Most plainly, the one paramount object of such legislation on the part of Congress ought to be the welfare of the people who now inhabit those territories, or who may inhabit them hereafter. If Congress, out of regard to the interests, real or imaginary, of any class of men in other States, shall ordain and establish, as a part of the organization of those territories, any injustice or oppression towards the people, or any portion of the people, now living upon that soil, or who may live there hereafter; if the act of Congress establishing the governments shall be purposely so framed that a human being may stand upon that soil with no legal protection for his inalienable rights—then the "solemn duty" which the President talks about, will have been wickedly violated.

2. The President admits that the territories in question are, at present, without any legitimate government, save what exists by the implied consent of the people.

"Upon the exchange of ratifications of the treaty of peace with Mexico on the 30th of May last, the temporary governments which had been established over New Mexico and California by our military and naval commanders, by virtue of the rights of war, ceased to derive any obligatory force from that source of authority; and having been ceded to the United States, all government and control over them under the authority of Mexico has ceased to exist. The inhabitants, by the transfer of their country, had become entitled to the benefits of our laws and constitution, and yet were left without any regularly organized government. Since that time, the very limited power possessed by the Executive has been exercised to preserve and protect them from the inevitable consequences of a state of anarchy. The only government which remained was that established by the military authority during the war. Regarding this to be a *de facto* government, and that by the presumed consent of the inhabitants it might be continued temporarily, they were advised to conform and submit to it for the short intervening period before Congress would again assemble, and could legislate upon the subject."

These views are undoubtedly correct. The powers exercised by our old friend Don Walter Colton, as alcalde of Monterey, and those exercised by Col. Mason, as governor of California, in any civil capacity, derive all their legitimacy, not from any department of our national government, but only from the implied consent of the people inhabiting the territory. What government now exists in those two provinces is only a sort of revolutionary or provisional government—more informal as to any legitimate authorization than the government which existed in France between the abdication of Louis Philippe and the organization of the National Assembly. And if Congress shall any longer refuse to establish in those territories a regular government, competent to the complete administration of justice, in the punishment of crimes and the protection of life, liberty, and property—then it will be the right and the duty of the people there to organize a government for themselves, as the settlers of Connecticut, New Haven, and Rhode Island did two hundred years ago, and as the people of Oregon did so recently. Such a government, organized by themselves on the democratic principle, would probably be worth far more than any government which Mr. Calhoun and the statesmen of his school would ever consent to give them. The executive department of the Federal government could not fail to acknowledge its legitimacy, as a government *pro tempore*; and in due time, Congress would be compelled to give it a formal recognition and establishment, just as Charles II., in the charters which he granted to Connecticut and Rhode Island, gave a formal validity to the purely republican constitutions which the people of those colonies had established for themselves.

3. The President is aware that the passage of an act of Congress, providing regular territorial governments for the provinces acquired from Mexico, has been obstructed hitherto by a demand on the part of certain southern men, that the act shall not prohibit Slavery. He says, "The causes of the failure" [to provide such governments] "at the last session of Congress, are well known, and deeply to be regretted;" and he goes on to speak about "the agitation of a domestic question, which is coeval with the existence of our government itself." He knows, as all men know, that if it were not for the shameless demand that the proposed act of Congress shall not make provision for the impartial protection of the inalienable personal rights of every human being on the soil of those territories; if it were not for the demand that a certain portion of the expected population of those provinces shall be doomed to suffer, without any legal protection or redress, the grossest injustice that ever was perpetrated upon human nature—"the regular territorial governments" which are so much needed, would have been provided months ago.

4. The President recommends to Congress the policy of making a concession to this demand; and he thinks that such a concession is another "solemn duty." "How solemn is the duty," he says, "how impressive the call upon us, and upon all parts of the country, to cultivate a patriotic spirit of harmony, of good fellowship, of compromise, and mutual concession." And this, with much more of the same kind, is said for the sake of persuading Congress to establish the barbarous and most abhorred institution of Slavery upon soil on which Slavery has now no legal existence, and the inhabitants of which are loudly protesting against it. What a position for the chief magistrate of a free and Christian people, in the middle of this nineteenth century!

5. The President seems to think that the Union will be dissolved, if liberty instead of Slavery is incorporated into the fundamental law of the new territories. He expatiates upon the importance of the Union: pleads against endangering "the harmony of the glorious Union of our confederate States:" talks about the insignificance of all our internal struggles, "compared with the preservation of this Union." But how will the Union be dissolved or endangered? The friends of impartial liberty, those who demand the equal protection of the personal rights of all human beings upon the soil of the new territories, have no thought of dissolution. And does the President really believe that, for the sake, not of justice, nor of human liberty, but only for the sake of bringing gain to a few slave breeders and slave traders, the Southern States, or any of them, will madly attempt to turn the glorious fabric of American institutions into one vast ruin? We have a much better opinion of the Southern people. We cannot believe they are so bad as the President seems to make them.

We have more to say on this subject than we can find room for in our columns.

THE INDWELLING SAVIOR.

Few Christians have attained to that intimate and complete union with Christ of which he spake in the last interview with his disciples before his crucifixion. "*Abide in me, and I in you.*" It is not merely trusting in Christ, or walking with Christ; it is living in him, and having his presence ever in the soul. As two friends, though separated, live in each other's thoughts and affections, and possess one spirit, seek each other's happiness, rejoice in each other, and often, without consultation, come, as it were instinctively, to the same opinion, and adopt the same course of life, so Christ and the true believer are one.

Paul, in one of those sententious sayings which contain an epitome of the Gospel, declares that the grand revelation of the New Testament is "*Christ in you the hope of glory.*" Oh! the preciousness of such a union with Christ! of such a *real presence* of the Savior in the soul! And yet it is to be feared that many of his followers know but little of it. Some have merely a *historic* Christ. They receive the facts recorded of his life and death as the ground of confidence in him as the Savior of the world. They believe in that Christ who appeared in Judea eighteen centuries ago, and rest their hope of salvation upon his finished work. But Christ, like any character in history, is with them only an object of outward contemplation.

Others have a *dogmatic* Christ: the Christ of the catechism and the schools. They believe in the atonement, in the doctrine of justification by faith alone, in the mediation of Jesus as their great High Priest; in a word, in all those doctrines called orthodox. They are sound in the faith, and zealous for the honor of the Gospel; and yet Christ is too much in their creed, and too little in their hearts.

What we need in order to know the full power of Christ—the power of his life, the power of his doctrine, the power of his death, the power of his resurrection—is, to have Christ *in* us as the one object of thought, of affection, of desire, of hope, of joy—to be in sympathy with him in his views, and feelings, and work—to be swayed by his Spirit.

We know not how better to illustrate this general idea, than by narrating a little incident which lately came to our knowledge. A German woman, a Catholic, now residing in this city, on leaving her native land, had received from her priest a charm, which was to preserve her amid the perils of the voyage, and to protect her in a land of strangers. Such a charm is generally procured by German Catholic emigrants before coming to America. Sometimes it consists of a small crucifix; sometimes of a mere picture of the Savior on the cross, enveloped in a leather case; sometimes of an image of the Virgin. In this case it was a crucifix of porcelain. Its possessor having reached New York in safety, and thus proved the virtue of her crucifix, kept it suspended upon the wall of her chamber, as an aid to devotion, if not itself an object of grateful adoration. But one day, as she was adjusting the furniture of the room, a sudden jar brought down the crucifix to the floor, and broke her Savior into a hundred fragments. Alas! what could she now do? She had lost her Christ—her friend, her protector. For a time she gave herself up to weeping and self-reproach. But presently, in her grief, she sought counsel of a neighbor, in an adjoining apartment. "What shall I do?" she cried, "for my dear Christ is broken to pieces!"

It happened that this neighbor was one of the congregation of German seceders from the Roman Catholic Church: one who had embraced the doctrines of evangelical religion, and who had experienced the grace of Christ in her own soul. She said to her distressed friend, "Do not grieve, and I will tell you how you may make up your loss. I keep the Savior always *in my heart.*" She then explained to her the Scriptures, and invited her to go and hear the preacher of the new congregation on the next Sabbath. The invitation was accepted: the eyes of the poor, disconsolate woman were opened, and she, too, found a Christ whom she can keep always in her heart, and of whom no casualty nor violence can ever deprive her.

Our faith in the historic evidences of Christianity may be shaken, at times, by those doubts and fears to which all Christians are exposed; our creeds may be assailed or undermined; our ecclesiastical systems may be exploded into fragments, but nothing shall ever deprive us of Christ, if he be *in* us, the hope of glory.

A Word About Ourselves.

From the relations of the editors of this Journal to the churches, and to the various benevolent societies, it will sometimes happen that we shall be called upon to participate in public meetings, the proceedings of which should be reported in the columns of the *Independent*. It would be false modesty to withhold from our readers what we think it worth while to say to the public on such occasions. We wish it to be understood, however, that the reports of such addresses are published merely as a matter of business. They are prepared by our reporter; and if, at any time, they should be furnished by ourselves, they will, at least, have the merit of accuracy. The same general remark may be applied to occasional extracts from the published writings of the editors. The individual authorship of editorial articles, except as it may be indicated, is not a subject of public inquiry, seeing we ourselves share it in common.

Laboring for a Revival.

The remark was made, a few evenings since, in a meeting of clergymen, at which we were present, and it occurred to us at the time as eminently just—that some ministers differ from others in this: while they seem equally devoted to their work, and preach as frequently and as earnestly, and pray as much, they are not so bent as are others, on the general awakening of sinners and quickening of Christians, as the *end* of their labor. They are zealous for the Truth, as being in itself of the highest worth and importance. But they do not regard that Truth, distinctly and constantly, as the fit and appointed instrument for the conversion of sinners; and they do not use it to that end, with singleness of purpose, and the expectation of success. So the meetings of the church, for social prayer and conference, or for a familiar lecture, are looked upon as proper and wise, and on all accounts desirable. The minister goes into them, and endeavors, in all ways, to make them attractive. But their relation, as means, to the quickening of Christians, and the reviving of God's work, is not held definitely in view, and therefore no results, save of a general nature, are to be anticipated from them, or are actually realized.

This is as true, to the full, of churches as of ministers. The great and central fact is too often forgotten by Christians, that their *sole work and aim*, as Christians, is to be this: the extension of the Redeemer's kingdom of knowledge and love, and the salvation of the souls of those around them; that the truth itself is given them as an instrument to this; that the influences of the Divine Spirit are pledged to cooperate with them in their hearty endeavors to accomplish this; and that church organizations, and church meetings, all the apparatus of church instruction in all its departments, are but the necessary machinery and frame-work, to enable them to act for this with energy and success. There comes to be a resting upon the organization, upon the meeting, as if the fact that such existed, or had been attended, was all that Christ required, and all that duty to the impenitent demanded at our hands. And the general hope is cherished that, bye-and-bye, at some time or other, God, in His sovereign grace, will own these labors, and crown them with His blessing.

Now, if we would have revivals among our churches, we must give up all this. If we would see such scenes as they saw, who watched the swaying multitudes upon the day of Pentecost; such as through all the ages of Christian history have gilded with their light [some points in its progress; such as we ourselves have seen the brightness and felt the warmth of, in our past days,—if we would find the truth of Christ pouring its floods of power and life upon the hearts of Christians, destroying their practical scepticism, knitting their souls together in love, binding them all to Christ in closer union,—if we would see that truth in its great elements, of man's ruin and guilt, and Christ's offered salvation, and the endless hereafter of blessedness or of suffering already opening its portals before the soul; if we would see them breaking through opposition and incredulity, and entering the minds of the impenitent about us, with an awakening, convicting, saving energy—then, once for all, we must settle it in our minds, that we, as Christians and as ministers, are steadily to labor for this one end; that every meeting of church members is to instruct or animate some heart for this great work, or to send up some fervent prayer—the utterance of a soul *longing* to be accepted in its request—for God's favor and aid; and that each sermon or lecture is so to prepare the way for the display of truth, or so directly to exhibit and impress it, that Christians shall be revived and sinners saved. In other words, we are to labor for a revival of religion and religious concern in our own hearts and families, among our churches, throughout our circles of influence, just as directly, hopefully, indefatigably, as any merchant labors in his business, as any student labors in his researches, as any professional man labors in the accomplishment of his work; and knowing that no routine of services will aid or benefit us, except as each and all of them are educating or animating in their influences on the soul, we are to strive to make each one a means of grace, directly to our own hearts, and those of others.

Such labors God will own! such prayers He will reply to!

"And they that reap, and they that sow,
Shall everlasting triumphs know;
And shouts of thankfulness and joy,
Their blest eternity employ."

REV. ALEXANDER KING.

Mr. King attended two meetings, last week, in this city, preparatory to his final departure on the return to his own country, and to his labors for the evangelization of Ireland. The first was on Sabbath evening, Dec. 3d, at the Broadway Tabernacle, for the purpose of presenting his

FINAL APPEAL FOR IRELAND.

A very large and crowded assembly was present. Mr. Thompson, the pastor, said he might with almost as much propriety rise to introduce himself in that place, as to go through the formality of introducing Mr. King where he had appeared so often. And it would be but a poor compliment, either to the audience or the speaker, to request that he might be heard with quiet attention. There have been, said he, one or two meetings held in this place, to express sympathy for Ireland, which were rather boisterous, and yet very large sums of money were raised. He should by-and-by, inquire what had become of that money. Let us now try another experiment, with a quiet and religious meeting, and see whether we cannot get a larger collection in money, and apply it in such a way as shall send some real relief to poor Ireland.

Mr. King said it was not so much his purpose to deliver a discourse for the peculiar edification of those present, but to present an appeal to their Christian sympathy and benevolence in behalf of others. He felt the peculiarity of his position, as he was to address the last of a series of public meetings, extending through seven months, in favor of a united, undenominational, Protestant mission for Ireland. He desired, first of all, to express his fervent gratitude to God, for his kind providence towards him, and to the people of this country for their very great kindness and sympathy. He regarded the success and favor he had met with, as the result rather of the state of Christian feeling and principle existing in this country, than of any efforts of his own.

I do not intend to preach a sermon to-night, said he, but to give you a brief statement of the real condition of Ireland, as it bears upon the progress of Christianity. In doing this, I shall touch upon a variety of topics, theological, historical, and in some degree, political. But I prefer to give you a text as the head of my discourse; and for this purpose have selected what is written in 2 Thess. 3: 1. This is the first text from which I attempted to preach, after I landed on your shores, and it is proper it should be the last.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

In the Douay testament, this passage is rendered almost word for word, as it is in our translation. "For the rest, brethren," &c.

All the interests of humanity are connected with the enterprise of Gospel missions, combined with the prayers of God's people. It is through missionary zeal that God is to save the world. But the concert prayer of Christian sympathy is combined with all the mercy and omnipotence of God in this matter. It seems to me the first thing necessary now is for Christians to understand their own prayers, so that they can interpret their prayers to their own hearts, and thus learn to estimate their responsibilities. I fear none of us have attended to this sufficiently. However intensely we may have felt, in yearning over a dark and dying world, I fear we have never yet correctly estimated our prayers, in this respect. Prayer is offered in every Christian society, that the God of providence would so control events, that the gospel may be diffused among all nations, that the heathen world may be opened to Christian enterprise—that the land which was the cradle of Christianity may be released from the control of Mahomedan power, that this light of truth may dawn upon the lands which are shrouded in the darkness of heathenism, that the papal nations of Europe may be freed from that civil and ecclesiastical despotism under which truth has so long been smothered, that every organization of tyranny may be abrogated, and that men may everywhere be free to listen to God, and God may be free to speak to his creatures in his own words, and not through any self-constituted interpreter.

Now, what has God done? While the echoes of these prayers have hardly died away from our lips, and notwithstanding we have been so little absorbed in them as almost to have forgotten what we prayed for, behold! India is open to the gospel; the cord of caste is broken; the spell of Brahminism is dissolved, the people are placed under the protection of constitutional law, and all men can speak and hear of the things of God, without molestation or fear.

You did not expect, when you prayed, that God was going to open these lands to let angels go in and preach the gospel of salvation, but that men might go in and preach. Now, you have to interpret these prayers to your own heart, and thus discover the measure of your responsibility to the world of men, and to God the author of salvation, in this new condition of affairs.

There are those in whom the language of this text may minister to a dangerous delusion. They are willing to pray after a fashion, for Ireland, or for the world; but they will do nothing else. Now, I will never ask a man to pray for our object who will give us nothing else but his prayers. I know that the charity of the poor widow, who gives her mite, with her heart and her prayers, is worth more than the splendid gifts of the rich which often glitter on the altar, like moonbeams on an iceberg, when no pulsation of spiritual life, and no emotion of Christian sympathy, work beneath. But he who professes to pray, and do nothing else, I warn of the danger he is bringing upon his own soul, by such mockery of God.

After showing, in detail, how aptly the text described the work of making the word of the Lord free, the speaker urged the inquiry, as a matter of personal moment to each individual, how far the word is glorified among us in America. You and I are now, said he, in the presence of God; the relations between you and me are, after this night, to be terminated, never to be renewed, only when we meet before the Eternal Throne; and our destiny in immortality may be now trembling in the balances, to turn on the results of what I speak and you hear to-night. Now, can you pray that prayer for Ireland, that God would let religion be with us as it is with you? Or would that prayer in your lips be only to ask for the spread of spiritual death over my country?

If there ever was a time or a people in which, and among whom it was needed that the Gospel should show itself the power of God unto salvation, now is the hour, and you are the people. The anxious eyes of all nations are turned to the people of America, with the startling question—"What made you what you are? And how can we be made like you?" That is the question which the bleeding heart of universal humanity puts to you. And you are called to tell them how they may enjoy the Christian liberty and sweet happiness which you possess.

Mr. K. then gave a spirited summary of the condition of Ireland, and of the opening prospects of evangelization. But we must yield to the pressure upon our columns, and omit the detail. He showed how religious liberty was first invaded, and popery established by force, by Henry II., just as episcopacy was established by Henry VIII., in the same way. Romanists dwell much upon the latter, but forget that it was but a bungling imitation of what had been done before by the authority of the pope. There are many episcopal ministers who feel the evils of the establishment, so that they would rather belong to the church that is politically degraded, than to that which is placed in the ascendent. He said the political authorities, in order to maintain their political ascendancy, had endowed the Presbyterian church in Ireland, and had brought upon that Church the same evils as upon the Episcopal. An evil principle will bring evil results, everywhere. On the continent of Europe, we see that Protestant churches have been blighted, because the Protestant cause, instead of being committed to the hearts of the people, was placed under the protecting power of the civil government. In Ireland, the Presbyterian church was thus made to serve as a breastwork outside of the Episcopal church. Its ministers have ever been the leading champions of State ascendancy. The Presbyterian ministers of Ireland receive from the British government an annual stipend of thirty, forty, or fifty thousand pounds sterling, as hush-money—as a clerical police, to do what the bishops are too proud to do themselves—to keep watch and ward—to resist the demands of the Irish people for their political rights. Now you will understand why it is that the Irish people are more tenacious and enthusiastic in their devotion to the papacy than any other people.

After a variety of illustrations of the necessity of the voluntary principle, and the encouragement to evangelical effort in Ireland, he closed his eloquent address. Mr. Thompson followed with a few remarks, in which he proposed that those who had contributed to the other Irish (fighting) fund, which was lying useless in the hands of the treasurer, should reclaim their money, and put it to use in this evangelical mission. It had been suggested, he said, that as Protestants and Roman Catholics had united in contributing to that fund, an equitable adjustment might be made, by giving one half to Mr. King, to circulate the English Bible, without note or comment, and the other half to Bishop Hughes, to be expended in circulating the Douay Bible.

A collection of $200 was taken up for the Irish mission.

FAREWELL MEETING.

On Tuesday evening, an interesting meeting was held at Dr. Cheever's church, Union Square. After prayer by Rev. H. Norton, Dr. Cheever rose and referred to the 77th Psalm, as the psalm of Christian alliance, the psalm of prayer and prophecy of good to all nations—the missionary psalm. The prayer that is to be made for Christ, is offered when we pray for Christians, and for a blessing on their efforts to extend and build up Christ's kingdom. He showed why there is now more prayer for the conversion of Romanists, than could be expected in times of persecution. Although the victims of persecution, if they have the spirit of Christ, will be sure to pray for their persecutors; yet it is hardly probable that bystanders should do so. Their first feeling in seeing these atrocities, is a spirit of indignation. It is only afterwards that the spirit of compassion, essential to prayer, takes place. What an intense hatred of popery has formerly prevailed among Protestant Christians. It is only within a short time that Christian pity for their delusion has begun to take the place of disgust at their cruelty. Now we see multitudes of them converted to the truth, not only here, but in all papal countries; we see the printing press in the valley of the Waldenses, and bands of missionaries raised up, who speak freely and in the spirit of love, and give the Bible to Romanists without obstruction. This is the spirit in which God is to baptize his people, so that they can engage in prayer for all nations. We are assembled to-night, by desire of our brother King, to give utterance to our prayers in behalf of the people of Ireland.

Mr. King said—The purest, deepest, holiest emotions of the soul ought to be enjoyed when we are engaged in a Missionary Concert of Prayer. I cannot describe to you my feelings as I have looked forward to this meeting, as the closing scene of my labors and my enjoyments in your country. My first presentation of the Missionary cause for Ireland was made in this place of worship, and I trust some are now present who then listened to the statements which I was enabled to make, of the exceeding great opening in Ireland for the preaching of the Gospel. We meet to-night to mark the hand of God in opening the way, and to feel more deeply the necessity of increased efforts. We see how God is producing new relations among the nations of the world. He has now thrust up the papal nations of Europe between you and the heathen world, so that you cannot reach the latter to evangelize them, until you have first blessed the former with the light of the Gospel. What shall become of us if the church of God does not, in such circumstances, learn the importance of prayer? What wonderful changes do we see, almost annihilating time and space, and bringing the world, with all teh treasures of literature and knowledge, at the church's feet, and asking her to interpret the meaning of its mysterious sufferings and longings. If the church, so beset, and besieged, and besought, is not now driven to the mercy-seat in prayer, to bring down from the throne of God the copious showers of the Divine blessing, for which the world is waiting, and humanity is yearning, and the purposes of God and the salvation of the world are hanging in the balance of momentary expectation, it must be that the church itself is lost to its high purposes and destiny. If the nations of the earth are now suffered to roll back again into darkness, because the church has not what they want, or, having it, will not give, what are we to do?

Did time permit, I would like to unburthen my mind of some of the emotions of my heart during these seven months, amid the high seasons of pure and thrilling excitement and enjoyment which I have had, in witnessing what God has done for you, and in you, and through you, and seeing the fruits of righteousness, and liberality, and holy energy which the Gospel has produced among you. I confess I have sometimes been appalled for you, and driven to the throne of grace as the only source of hope for the churches of America. God has favored you, and blessed you with liberty and prosperity, and with all the means of influence; and the means of abundance and wealth are more accumulated around the Christians of this country than of any other. And the possibility of a deteriorating influence coming over these churches, if the feelings of responsibility do not rise commensurate with your opportunity, is fearful, and ought to produce the greatest watchfulness, and industry, and liberality, and prayer. In your condition as a people, you would not get on in religion at all, if it were not for the present state of the world, and the calls that are made upon you in consequence. You would be so overlaid with materializing influences, that all your Christian liberty and your able ministry could not keep alive the spirituality of your hearts. It is for this that God has made the whole world your dependents for the blessings of salvation.

Though I am a Congregationalist, and I suppose the greater part of the audience is Congregational, yet I am happy to say that the mission for which I visited this country is not a Congregational mission. We live in a day of Christian union. Protestant unity is the only real Christian unity that exists. The papal nations, so long as they are kept blinded and subjugated, have a sort of unity; but as soon as they get a little liberty, they become refractory and far more divided than the Protestant churches. Whereas, among Protestants, no accession of increased light or liberty produces the intoxication of anarchy. This is a point which should be kept prominently before Roman Catholics—that while Protestants do differ conscientiously in some things, we do conscientiously agree in many more, and more important things. In all that concerns a sinner's hope, we all are one, always and eternally one. There is, in fact, more schism and sectarianism in the Romish church, than among all Protestant denominations. The saddest of all the facts, in relation to the interests of the Protestant faith, is, that in all the states of Europe, the Protestant churches are clinging to their state endowment, as if it was their last hope. They are more tenacious of this than even the Romanists. Hence the importance of severing the connection of Church and State, and bringing all the churches to put forth the energies of Christian Willinghood. Our mission is doing this thing. We aim first to diffuse the great principles of the Protestant faith and sound doctrine. We design to distribute Bibles and tracts, and to employ lecturers and colporteurs in proportion as the Christians of this land may give us the means. We wish to establish a popular, unsectarian, Christian periodical, such as now we have not in Ireland.

After a number of illustrations of the embarrassments into which Popery has fallen in Ireland, Mr. K. concluded by expressing his fervent thanks to those who have favored his enterprise in this country. His gratitute, like their kindness, knew no distinction of sects. He did not care if his Congregational friends should take offence, but he would say what he felt, that the kindness of Episcopalians, and Methodists, and Baptists, and Presbyterians, and Unitarians had impressed his heart more than what had come from his Congregational friends. From the Bible and Tract Societies and the Sunday School Union he had received liberal grants. The Protestant Society, the Foreign Evangelical Society, and the Christian Alliance had united to sustain the mission, if the public will only give them the means. He said he was quite worn out with speaking, and longed for the fortnight's rest he expected on the ocean, preparatory to saying something at home, where you may depend they will cherish the warmest gratitude to you, and to God for you.

Rev. Mr. Thompson said his relations with Mr. King had been too intimate and tender to admit of his saying farewell in that place. He had taken this beloved brother to his own home on his first arrival, and for weeks they had been joined together in daily counsel and prayer. We must help Ireland, said he, but not through any established church, or church in alliance with the State. What a year has this been, which is now hastening to its close! Kings have fled apace, and thrones came toppling down like the steeple houses of the nursery. Let us bless God for this triumph of our principles. But oh, what a responsibility rests upon us, standing secure as spectators of all these changes! It is sad to think the state of feeling in the churches is so low. God be merciful to us, and bless us, and cause his face to shine upon us. Fear not, sir, said he to Mr. King, that we will forget you. We will pray to God that the winds and waves may favor you on your return, and that, when your eyes shall rest on that green isle across the ocean, it may appear radiant with hope, and encircled with the mercy of heaven. I do not bid you farewell, but I bid you God-speed, and I pray God to bless you.

Rev. Dr. Baird expressed the interest which the Foreign Evangelical Society felt in Mr. King's mission. It was on his own invitation that the visit to this country was undertaken. We have scarcely yet begun to feel, in behalf of England, Ireland, France, Italy, and other countries of the old world, what we must feel before we shall do our whole duty in regard to them. The great danger now, in papal countries, and even in those Protestant countries where Protestantism is established by law, is, that in the great breaking up of society, people will throw off all religion, and even turn and persecute evangelical ministers who preach the truth with power from on high. In Germany and many other countries, the great mass of evangelical men have unfortunately adhered so much to the old governments, that there is danger they will become identified with the enemies of liberty.

FAREWELL TO REV. MR. BRIDEL.

On Thursday evening of last week, a very interesting meeting was held in Dr. Hutton's church, Washington Square, to bid farewell to the Rev. Louis Bridel, of Paris. The weather was unfavorable, and the audience small, but the exercises were lively, and the best spirit prevailed.

After prayer by Dr. Hutton, and a few introductory remarks by Rev. Dr. Vermilye, Dr. Baird briefly explained the object of Mr. Bridel's mission to this country, which was to obtain aid for the Protestant brethren in Paris, who had undertaken a system of measures for the evangelization of that great city. He had been received with great kindness in many churches, and had obtained essential aid for that mission. An opportunity was now afforded for the expression of our Christian sympathy and fellowship for our brother, on the eve of returning to his own field of labor.

Mr. Bridel was then introduced. I have, said he, so often explained my object to your kindness and indulgence, when I could speak to you only in my own language and by an interpreter, that I can hardly now venture to address you in my broken English. Everywhere in your country I find a great interest for France, and for the progress of the truth among my countrymen. You can understand that without the Gospel, France must be a very unhappy country. I hope this will be understood more and more. When I came here, last May, our work of evangelization in Paris was in great peril. It was even in danger of being stopped altogether. Our committee was in the deepest discouragement, fearing that God would not permit us to go on in our work. We had no means of proceeding onward. But in a few weeks after I arrived in this city, I was able to write to the committee—"Go on, there is great interest for us in America, and we have many friends, and I shall provide means." Now I am happy to say to you, that our work is able to continue, by the practice of great prudence, and some retrenchment; that our schools are going on, where many Roman Catholic children are receiving a good education; that the number of our missions is kept up, and all our churches, and chapels, and halls, are open every Sabbath, among a people who now, more than ever, need the consolations of the Gospel; and all through your kindness and that of the Christians of America.

But this is not enough. We must increase our labors. We have 1,500 Catholic children in our schools; but what is that in Paris? If we had the means, we would have ten times—twenty times that number. We have five chapels and halls; but these are scattered and almost lost in such a vast population. We ought to have fifty or a hundred, and could find hearers to fill them all. The people are well disposed to hear the Gospel. Remember that France is now in a very critical and dangerous position, and we have many fears for the result. The population is without the knowledge of the pure Gospel, and indifferent to it. We can with difficulty hope for the establishment of a good government now. But we have not lost our hope for France. We must work with diligent hope and devotedness of heart. The people are more and more desirous to hear the Gospel. I hope we shall not work alone, but will have with us the Lord of all, and his children who dwell in this happy country of religious freedom and gospel power.

I suppose even you are often low-spirited about your country. And I have seen many things here that led to sorrow. But God has in this country a large people who live and labor for Christ, and he will not leave them nor forsake them. I wish you all to remember France, and pray for France. I, also, will always remember you. I will pray for you. I will never forget this country, where I have found so many, many Christian friends, and where I have received so many, many acts of kindness. Receive my thanks; receive my best wishes for you and your country.

Dr. Bacon, of New Haven, said it had seemed desirable to those who had the care of the arrangement of this meeting, that something should be said on the occasion, which may be regarded as the response of this meeting, and of those whom we represent, to the appeal which has been made and the sentiments which have been, from time to time, expressed by our brother. With this view, there have been prepared some resolutions, which were deemed to be the most concise and succinct method of expressing this response, and place ing it upon record.

He then read the resolutions, as follows:

Resolved, That as brethren and fellow-servants of our Lord Jesus Christ, we have had great pleasure in the acquaintance and fellowship of our beloved friend, the Rev. Louis Bridel; and that, in parting with him, we commend him to the protection of Divine Providence, and to the grace and consolations of the Holy Spirit.

Resolved, That we feel a deep sympathy with the hopes, the efforts, and the fears, of the French Evangelical Christians, at this great crisis of their country's history; and we rejoice that the ministrations of Mr. Bridel have done so much to promote and diffuse that sympathy.

Resolved, That we have the greatest confidence in the success of our evangelical brethren in France, as represented by Mr. Bridel, in their efforts to promote the Gospel, because of the soundness of their faith, and their earnest and avowed attachment to the *Voluntary Principle*.

Resolved, That the struggle which has been commenced in France for the complete separation of the Church from the State, so that each will be entirely independent of the other, is one which, we trust, will not be relinquished, till it shall be triumphant; inasmuch as on its success are depending the highest interests of Liberty and of Christianity in the French Republic.

Interesting remarks were made in support of these resolutions, and in defence of the principles of religious liberty, and the separation of Church and State, by Drs. Bacon, Bethune, Vermilye, and Baird. We have full notes of the speeches, but no room for them this week. Dr. Baird stated that, as the result of Mr. Bridel's mission, the sum of $7,400 had been forwarded to the Society for Evangelizing Paris; $2,500 had passed through the treasury of the Foreign Evangelical Society; and $1,100 through that of the General Assembly's Board of Missions;—making $11,000 in all, to aid the cause of evangelical religion in France. This does not include what those other societies have done for general purposes, nor the donations of the American Bible and Tract Societies. He wished they could have been increased a hundred-fold. But we are thankful to be able to report so much as the result of Mr. Bridel's mission. Other results will follow, far more important than the pecuniary amount, in the deeper interest which will be felt in this country, in behalf, not only of France, but of all those nominally Christian countries in Europe.

An affectionate farewell address to Mr. Bridel was made by Dr. Vermilye, and a liberal collection taken for the Evangelical Mission of Paris.

CHURCH AND STATE IN FRANCE.

One of the greatest questions now agitating Europe is that of the separation of Church and State. It is a question for Italy, for France, for Germany, for Great Britain and Ireland. Though we have no practical interest in the decision of this question, we owe it to our brethren in those countries who are struggling for complete religious liberty, to assist them by our counsels and our prayers. We may help them greatly by arousing public sentiment upon the subject, by communicating information respecting the voluntary system in this country, and by discriminating, in our benefactions to European churches and societies, in favor of those who have refused all state patronage, and who are contending for the rights of conscience. The resolutions offered, and the addresses made, at the farewell meeting for Mr. Bridel, had special reference to this topic, and were, on that account, highly gratifying to that gentleman.

Many of the friends of evangelical religion in Paris are fully awake to the importance of a separation of the Church from the State. Immediately after the revolution of February, the "Society for the Application of Christianity to Social Questions" caused large placards to be posted everywhere upon the walls of Paris, calling the attention of the public to this question. As a specimen of their manner of treating it, we give a translation of two of these placards:

EQUALITY OF WORSHIP.

"It is unjust to compel a citizen to contribute to the expenses of a form of worship which he does not observe.

"Let, then, the maintenance of the different forms of worship no longer be a charge upon the public treasury, but let it be left to each person to sustain that form which he shall freely choose; this will result in a considerable diminution of taxes.

"Let the constituted authority sanction anew that most reasonable principle stated in these words, in the Constitution of the year III.:

"'No one should be compelled to contribute to the expenses of any form of religion; the Republic does not endow any.'

"Thus the different beliefs will be propagated by those who embrace them, and there will be no more privileged religions.

"Thus the State will no longer have occasion to occupy itself with questions which always come before it as a source of embarrassment and of danger.

"Thus the budget will be relieved of more than forty millions.

"Thus, finally, all Frenchmen will be free and equal in religious matters, as they are in political."

Another placard was in the following words:

VIEWS OF A PRIEST, OF A PASTOR (Protestant), AND OF A RABBI, TOGETHER WITH AN OPINION OF NAPOLEON.

The Priest.—"Catholics, mark it well! we must preserve our faith, and we shall preserve it by liberty.

"We ought always to declare, and to declare boldly, that there is no freedom possible to the Church but on one condition—the suppression of the stipend which the State annually appropriates to the clergy.

"Let no one be alarmed at the inconveniences which the relinquishment of the stipend would seem, at first view, to occasion. Providence will never forsake those who trust in it. Zeal will create immense resources. The more disinterestedness the priest exhibits, the more will the offerings of charity anticipate his wants."—*Lamennais*, 1830.

The Pastor.—"The Protestant clergy in France, during the whole of the seventeenth century, lived upon salaries raised by voluntary contributions. The benefit derived from the intervention of government in our affairs is little or nothing. The renunciation of it (state supervision) would deprive us of very little. Our church would become free in its movements, and complete in itself. Let the government leave us to ourselves when it shall see fit, both us and others."—*Pastor Vincent, in* 1829.

The Rabbi.—"The moment is at hand when the question will be agitated, whether religion shall be still dependent on the State, or shall be independent, as in the United States. In the latter case, the State and the Church will be restored to their proper liberty.

"If believers support their teachers and their worship, the State will have no occasion to interfere; that will be

friends, many of them forever, still the *work* hastens me. Gentlemen of mind, and character, and largeness of views, are here with us, and propose to make their home there, and *all* with whom I have conversed shake me heartily by the hand, saying: 'Come along with us.' The day before I bade you adieu, I was riding down town in the stage, and hearing two good-looking Wall-street men speaking of California, of its resources, &c., just as I was about to get out of the stage, I told one of them that I was going to sail *the* next day for the said country, to try to discover to the people a gold that doth not perish. He shook me warmly by the hand, saying, 'I wish you God speed in your undertaking.' I did not know either of the men, but you can't think how such a little thing as that strengthened me. I pray God that man may hear of some fruits of his wish in years to come. Because it is God's word I carry, and God's Spirit always goes with that—and though humble the instrument—though an earthen vessel—the power is of God!—and all the land to which I go is Christ's inheritance. It may require unexampled labor, it may require suffering, but the praise of our common Savior shall be sung on Pacific shores. I may not live to see the time and hear the song—but there will be those who will. The Master will choose his own time, and that is enough.

"My dear brother, I seem to see the hand of God in this. From first to last, in all my preparation and departure from New York, everything has been just right. And the cheering words of so many excellent friends far and near, and most of all, in this my cabin and around this my table, before we sailed, is a treasure of wealth to me, as grateful as it was unexpected. Yes, if you are ever called to a departure, in any respect similar, you will know the meaning thereof."

Dr. Welch's Introductory Sermon at Brooklyn.

On last Sabbath morning, Rev. B. R. Welch, D. D., long known as the pastor of the Pearl street Baptist Church in Albany, commenced his labors as pastor of the Pierrepont street Church in Brooklyn, by a discourse appropriate to the occasion. Text, Acts 10: 29—"I ask, therefore, for what intent ye have sent for me." The theme suggested was the Call and the Response of a Christian minister; pointing out the motives which should induce such a call, the momentous interests and responsibilities connected with it, and the sentiments and designs with which the minister of Christ should enter upon such a work; making, at the same time, a suitable application of the whole theme to the circumstances of the new pastoral relation. Dr. Welch enters upon his duties in Brooklyn with the undivided confidence of the church and congregation; and we trust, likewise, under the approving benediction of the Head of the Church.

BEDFORD CHURCH, BROOKLYN.—This is the name of the Fifth Congregational Church in the city of Brooklyn—the *first* being only five years old. A few months since, seven lots of ground, about two miles east of the City Hall, were purchased and paid for, as the site of a new edifice for this purpose. Since that time funds have been secured, by subscription, to pay the expense of erecting a neat house of worship; and on Monday last, there was a public meeting on the spot, for the purpose of imploring the blessing of God upon the enterprise. There was no ceremony of "laying the corner stone," for two sufficient reasons: 1st there was no stone to be laid; and, 2nd, the foundations were already completed, up to the first floor, and the exercises were held on that platform.

Rev. Mr. Elmendorf gave out the beautiful hymn—"Glorious things of thee are spoken." Prayer by Rev. Mr. Sherwood; who has been laboring for some time with this people.

Rev. Dr. Cheever then read that appropriate Scripture, 1 Cor. 3: 5 to the end; and followed it with an address on the glorious work of erecting a temple to the Living God. It is the greatest work that man can be employed in, and one in which the Christian can engage with the whole heart. Here are souls to be educated and prepared for heaven—for eternity. Nothing in this world can compare with such a work. We are helping on the great cause of salvation. We are in sympathy with Christ. We ought to rejoice in the privilege to put forth the most humble effort. What are earthly pursuits and gain, compared with this good work? The gold—the whole treasures of California are as nothing. The great work of life should be the salvation of souls—not the seeking of the things which perish. Why, said he, the whole country is in the greatest excitement, at the present moment, and men are willing to do *anything* for shining gold. A dozen shovels, it is said, sold for twenty-seven hundred dollars. Men are almost crazy to find that which they *think* will make them happy. Those who rear a temple to Christ can offer, from generation to generation, to sinful and dying immortals, that which will not rust, nor fade away; but which will endure forever. He closed by saying to those who were soon to be gathered into this House of God—Be not *ever* discouraged in your work. Have faith in Christ. Eternity will unfold the result of your labors to your everlasting joy. May the blessing of God attend you. May souls here be converted.

Concluding prayer by Rev. Mr. Elmendorf; benediction by Rev. Samuel Backus.

The enterprise, we believe, promises great good.—A large population—about two thousand—reside within a short distance of the ground.

The Right of a Minister to read Publicly a Sentence of Excommunication.

The fact that a case had been brought into the courts of Massachusetts, involving the right of a minister to read before his people a sentence of excommunication, was published extensively some months since, and a good deal of interest was naturally felt, especially in clerical circles, in its progress and issue. As the case has now been substantially decided, it cannot be improper to refer to it briefly.

The defendant is the Rev. Dr. Storrs, of Braintree, and the plaintiffs are parties connected with the parish over which he has for now almost forty years been settled as the pastor. About two years since, the church having passed a vote of excommunication against one of the plaintiffs, in the regular administration of church discipline, a paper announcing that vote, and stating the offence on account of which it had been passed, was read by Dr. S. from his pulpit on the Sabbath. This was done, of course, in obedience to a vote of the church, and in accordance with its established usage.

It is upon this act of the defendant that the action (for libel, damages $5,000) was based, and the points attempted to be made by the plaintiffs' counsel, if we understand them rightly, were *two*—first, that the reading of such a paper, on such an occasion, was in itself a libel; and secondly, that by reason of a verbal inaccuracy in the paper, the offence with which the co-plaintiff was charged, was not the one of which she had been confessedly guilty. It is only the first point in which the community at large can feel any interest, and this is the one which, as we have said, has been substantially decided. From a report of the case which we find in the Boston Atlas of Dec. 8th, it appears that after argument, Judge Wilde ruled "that the action could not be maintained, unless the plaintiffs should show express malice [on the part of the defendant*] the *charge being made in the performance of an official duty, and so a privileged communication.*"

This of course covers the whole ground, so far as ministers in general are concerned with the case; and though this decision of the presiding judge is yet to be matter of argument before the full bench, there can be little doubt, we presume, he being one of the oldest, and unless we mistake, one of the ablest judges, of the Supreme Court in Massachusetts, that his ruling will be sustained.

Eminent counsel were employed on both sides: For plaintiffs, J. P. Healy, and N. Richardson. For the defendant, Rufus Choate, and George Farrar.

* Which, was not attempted.

BOSTON CORRESPONDENCE.—Through some misunderstanding, no letter has been received this week from our Boston Correspondent. We intend to keep up a regular communication with the Puritan city.

AMERICAN BOARD.—The A. B. C. F. M. have at length happily succeeded in procuring an excellent resident agent, or "District Secretary," for this city. Rev. Isaac R. Worcester, heretofore an agent in New England, and a brother of the missionary, S. A. Worcester, has entered upon the duties of the office, and will be found at the office of the Board, 150 Nassau street.

ANOTHER DELEGATION FROM IRELAND.—Rev. Dr. Dill and Mr. Simpson recently arrived in this city, as a deputation from the Irish Presbyterian Church, to obtain aid for the "Home Missionary Scheme" of the General Assembly of that Church. They have been welcomed with much cordiality, as their personal worth and standing demanded. We hope that whatever aid the liberality of our citizens may extend to their object, will be accompanied with a distinct and influential testimony from all quarters against the *Regium Donum*, by which the clergy of that connection are made pensioners of the State, and retained as a sort of outer guard to the established hierarchy.

THE CHOLERA.

During the past week, our city has been threatened with the cholera. The proximity of this mysterious and deadly agent fills the mind with awe. We seem to see the Angel of Death hovering over us with his drawn sword. We feel the dread presence of Him *"in whose hand is the soul of every living thing, and the breath of all mankind."* In no disease are medical science and skill so completely baffled. For though, in its early stages, the cholera is manageable, yet, when the state of *collapse* supervenes, we do not believe that any physician on earth understands either the nature of this frightful disease or the proper mode of treating it. This the more candid and intelligent members of the faculty themselves acknowledge.

Says Dr. Watson, of the Royal College of Physicians, London—a standard authority:

"I had not more than six severe cases under my own charge; and I congratulate myself that the mortality among them was not greater than the average mortality. Three died, and three (I will not say were cured, but) recovered. Never, certainly, was the artillery of medicine more vigorously plied—never were her troops, regular and volunteer, more meritoriously active. To many patients, no doubt, this busy interference made all the difference between life and death. But if the balance could be fairly struck, and the exact truth ascertained, I question whether we should find the aggregate mortality from cholera, in this country, was anyway disturbed by our craft: excepting always the cases of preliminary diarrhœa; just as many, though not, perhaps, the very same, individuals would probably have survived, had no medication whatever been practised."

Several prominent physicians of this city give the same testimony. But it does not follow from this that medical skill should be discarded. On the contrary, as we urged last week, it should be *instantly* sought, when the premonitory symptoms appear. A physician, who had much experience in this disease in 1832, informs us that an attack of cholera was always preceded by such symptoms for three or four days. A diarrhœa, which, in ordinary circumstances, might be a mere matter of inconvenience, in the prevalence of cholera becomes a sympathetic symptom. Beware of it! *Check* it! Avoid quackery! Send for your physician.

We have reason to apprehend the prevalence of the cholera in New York. Medical men have predicted it. "Its approach may be discerned afar off, as distinctly as a storm is foreseen by the rising of the clouds from the horizon in the direction of the wind." Its precursor, the influenza, has been prevalent; and some of those atmospheric phenomena which are supposed to herald its approach have also been remarked among us. Foreign newspapers have brought us the alarming intelligence of its advance in its old track of desolation. Some of the great cities of Europe have been filled with consternation by its sudden outbreaking, or have taken every precaution against the threatened invasion that fear or science could suggest. In many cities of the East, in Constantinople, in Trebizond, in Damascus, in Moscow, hundreds and thousands have been swept away by this overflowing scourge. As if regardless alike of climate and of distance, it threatens at once St. Petersburg, Paris, London, and New York.

By what means the cholera is propagated is yet a matter of uncertainty. The highest medical authorities are not agreed upon the question whether it is spread by contagion; though the prevailing opinion is that it is diffused by some deleterious atmospheric influence. No *cordon sanitaire*, no quarantine regulations, no police vigilance can ward off this mysterious visitant. "In defiance of all natural or artificial barriers, under opposite extremes of temperature and climate, in the teeth of adverse winds, over lofty mountain chains, across wide seas, through hot, cold, moist, dry," it moves on in its dread march, subject only to the command of Him *before whom goeth the pestilence, and at whose feet are burning plagues.*

But the cholera is not yet among us as an epidemic. There have been only two or three cases in the city, and at Staten Island the disease is disappearing. It is not among us in its terror, as we remember it, who, during its prevalence in Philadelphia, saw strong men fall in the streets, writhe in convulsions, and expire; who visited the crowded hospitals, and looked upon the livid countenances of their inmates in the contortions of that horrid death; who stood daily in the breathless crowd at the health office, to receive the bulletin of mortality, when deaths were counted by scores and hundreds; and who ourselves writhed under a bodily torture from which deliverance seemed a miracle. No, blessed be God! the cholera is not yet among us. Let our prayer be that it may not come. We append from a paper of that time a table of the ravages of the cholera in this city during the first seven weeks of the summer of '32, the first year of

Cholera in New-York.

CORRECTED DAILY FROM THE OFFICIAL REPORT OF THE SPECIAL MEDICAL COUNCIL.

	Grand total daily.		Grand total since July 3.	
	CASES.	DEATHS.	CASES.	DEATHS.
July 10,	108	44	306	136
" 11,	129	50	495	186
" 12,	119	51	614	237
" 13,	103	51	717	288
" 14,	115	66	832	354
" 15,	133	74	965	428
" 16,	163	94	1128	522
" 17,	143	60	1271	582
" 18,	138	72	1409	654
" 19,	202	82	1611	736
" 20,	226	100	1837	836
" 21,	311	104	2148	940
" 22,	230	90	2387	1030
" 23,	231	73	2618	1103
" 24,	286	96	2914	1199
" 25,	157	61	3071	1260
" 26,	141	55	3212	1315
" 27,	122	46	3434	1361
" 28,	145	68	3579	1429
" 29,	122	39	3701	1478
" 30,	103	39	3804	1517
" 31,	121	48	3925	1565
Aug. 1,	92	41	4017	1606
" 2,	81	34	4098	1640
" 3,	87	24	4185	1664
" 4,	88	30	4273	1694
" 5,	86	28	4368	1722
" 6,	101	37	4469	1759
" 7,	89	32	4558	1791
" 8,	79	26	4640	1812
" 9,	73	28	4713	1840
" 10,	97	26	4810	1866
" 11,	76	33	4886	1899
" 12,	67	23	4953	1922
" 13,	105	23	5058	1945
" 14,	42	15	5100	1960
" 15,	75	26	5175	1986
" 16,	79	26	5254	2012
" 17,	63	21	5317	2033
" 18,	76	19	5393	2052
" 19,	56	18	5449	2070
" 20,	58	13	5507	2083

We have not the means at hand to complete the table, but the deaths in the week ending Sept. 1, were 138; for the month of September 451; and in October 63. The total number of deaths reported by the City Inspector, by Cholera, from July 1 to October 28, was 3,510.

CHOLERA IN THE CITY.—There have been two cases of cholera in the city, at a German boarding-house in Greenwich street. Both died. Some other cases are reported, but not officially recognised. An impression begins to be made upon the streets. In very many places the mud is not now so deep by several inches as it was a week ago. New cases, to the number of eight or ten, have been reported at the Quarantine Hospital, but most of them are convalescent.

P. S.—*Wednesday evening*—The health officer at Staten Island reports four new cases; no deaths.

HO! FOR CALIFORNIA.—Multitudes of people, in all parts of the country, are pressing to California, in ursuit of gold. The numbers will rapidly people the Territory, and at the same time disappoint the expectation of finding an easier "Way to Wealth" than Dr. Franklin's old road, by industry and frugality. The distance to San Francisco, via Cape Horn, is about 17,000 miles—a voyage of five months; via Chagres and Panama, it is about 5,500 miles. The price of the voyage round the Horn is $100 to $200; according to accommodations. By the Isthmus, the steamers charge $120 to $150 from here to Chagres, and $200 to $250 from Panama to San Francisco.—This last distance is about 3400 miles. The papers contain advertisements of vessels, by name, viz.: 8 ships, 8 barques, 7 brigs, up for California, direct; and 6 vessels for Chagres; besides a large number of barques, brigs, clippers, &c., not named, but "ready to take freight and passengers to the gold region." The owners of the steamer Crescent City have also resolved to send her on a trip to Chagres, with passengers for Panama and California. So many people going away will leave more room for those who remain at home, continuing in the pursuits of sober industry.

DR. COX'S SPEECH AT THE TABERNACLE.—We reserve till next week a full report of the speeches of Mr. Beecher and Dr. Cox, at the meeting held for the Edmonson sisters last week. By this means we shall be enabled to give a copy of the map on which the Doctor discoursed with so much effect. When our machinery gets a little more smooth by use, we shall give these things a prompt as well as effective attention.

PUBLIC AFFAIRS.—Peculiar circumstances have prevented us from giving, in the first and second numbers of the paper, what we intend always to give hereafter, a succinct and careful review of public affairs, and a summary of occurrences, with such items of daily news as we may have room for. Some columns of the paper will be reserved for these matters.

GENERAL RELIGIOUS INTELLIGENCE.

INTERESTING ARRIVAL.—On Thursday last, there arrived in this city, from the island of Trinidad, Rev. Mr. Da Silva, the beloved and devoted pastor of the persecuted Christians in the island of Madeira. Having been deprived of his fortune, and forcibly separated from his family for the testimony of Jesus, he went to Trinidad with his flock; but finding that they could not be well situated there, a part of them came to New York, several weeks ago, and now he has joined them. His health has suffered severely by the sufferings and trials he has endured; but a kind Providence threw him under the same roof with Christian friends, by whose care it is hoped he will soon become so far recruited as to share in the Christian sympathy and fellowship of the churches. It was affecting to witness the first interview between the pastor and a few members of his flock, who were permitted to visit him.

VERY INTERESTING FROM OROOMIAH AND CONSTANTINOPLE.—Mr. Merwin, of the Foreign Mission Rooms, in this city, has just received a letter from Rev. H. G. O. Dwight, dated Malta, November 1, 1848. He says, "Your letter, dated Oct. 10, came to hand yesterday. The mail arrived here night before last, I suppose; and if so, it was only *twenty days* in coming from New York to Malta!

"I am happy to say that my health is improving, and my family is well. The missionaries in Turkey, Syria, and Persia, were also all well at my last dates, and the good work is going on. The King of Persia is dead, and his son, the Governor of Oroomiah, &c., succeeds to the throne.

"The Nestorian Bishop (who has violently persecuted the mission, and caused Mar Yohanan to be excommunicated from the Nestorian Church) has retired from the plains of Oroomiah to the mountains of Koordistan, in Turkey. This is a great relief to our brethren and the native Christians. The patriarch was frightened away by the Persians."

REV. DANIEL BAKER MURDERED BY INDIANS.—This veteran evangelist, formerly pastor of a Presbyterian church in Washington city, and extensively known for twenty years for his labors in revivals, went to Texas a few months since, as a Missionary of the Presbyterian Board. On his way from San Antonio de Bexar to Victoria, he was killed and scalped by the Camanche Indians. The same band had killed about twenty persons in the vicinity shortly before.

SYNOD OF THE GERMAN REFORMED CHURCH.

The New York *Observer* has a sketch of the proceedings of this body, at its late session, which was held in Hagerstown, Md., on the 12th of October. The opening discourse, by Rev. E. Heiner, of Baltimore, was on the subject of "Church Feeling." Text, Psalms 137: 5, 6—"If I forget thee," &c. The leading idea seems to have been, an attachment to "the church," as a visible organization of all the professed disciples of Christ. Delegates were in attendance from the Presbyterian General Assembly, (Old School,) and the general Synods of the Reformed Dutch Church, and of the Evangelical Lutheran Church. Rev. Mr. Hoes, of the Dutch Church, in his address, expressed a fervent hope that the time would speedily arrive when not only these two churches would be brought into closer relations, but when all the members of the great Presbyterian, and still greater Protestant family, should be one, even as Christ and the Father are one.

Rev. S. Tustin, of the Presbyterian Church, gave great prominence to the subject of Christian Union. He affirmed that the different branches of the Reformed church were but radii of a common circle, and it was highly desirable they should all unite in spreading Protestantism throughout the world.

It seems that an attempt to effect a formal ecclesiastical union of some of these bodies, by means of a triennial convention, has been frustrated. The tendency of things is much more in favor of fraternal intercourse and fellowship than of organic or ecclesiastical union.

We observe that in this general Synod of the German Reformed Church, the delegates of the Ohio Synod, of the same Church, are received on the same footing with those of the Lutheran, Dutch and Presbyterian bodies: not as members of the same, but as representatives of an independent organization.

The subjects of domestic and foreign missions, and the endowment of the Theological Seminary at Mercersburg, were fully considered. In foreign missions, the Synod acts as auxiliary to the American Board of Commissioners for Foreign Missions. The contributions have been less liberal than in some former years. The field of missionary effort in our own country presses, and ought to press, with paramount force, upon the hearts of evangelical Germans. The correspondent of the *Observer* says:

"The standard of piety and benevolence is rising in this Church, and we cannot but regard her as occupying a very important relative position to sister churches, in advancing the honor of our common Lord in America."

BAPTIST MISSIONARY UNION.—The secretaries have issued an appeal for aid. At the last annual meeting, the committee were specially instructed not to abandon the Teloogoo mission. They have therefore reinforced it. The Karen mission also urgently needs a reinforcement. This mission has now reached a crisis which must be met, or the work of many years may be put in peril. Other missions—the Burman, the Siam, the Bassa in Western Africa, the German and French, sue for help, and press their claims with almost equal urgency.

But the funds do not keep pace with the expenditures. The latter increase, and the receipts are diminished nearly $9000, and their wants require the receipt of $55,000 within five months, or the missions must be cut down. They have, they add, no heart "to look forward to such a necessity. To restrict the operations, and thus to crush the hopes of men who have invested their all in the work of opening the way of life to the lost, is the severest trial experienced in these rooms; but far more appalling is the influence of such restrictions on the missions. They know that no more can be distributed among them than is received into the treasury. They know that there are those among the two hundred and eighty-five thousand members of the three thousand five hundred Baptist churches in the home field of the Missionary Union, whose co-operation has been cordial, permanent, and liberal. But they have not ceased to look with amazement on the fact that TWO-THIRDS of their brethren give nothing for their support; and that the average among those who do contribute, is less than seventy cents per member. They ask, and the question should be reiterated in every church—can no way be devised by which every one calling himself a disciple shall become a regular contributor to an enterprise which exists for no other object than to preach 'Christ and him crucified' to dying millions? Such a system introduced speedily into the churches which have pastors, even in these times of pecuniary depression and spiritual declension, would save the missions from the blighting influence of retrenchment."

Within the present month, two individuals in a single church have paid into the treasury the sum of five thousand dollars, "to be expended in addition to all appropriations that would otherwise be made," for the purpose of increasing, or giving greater efficiency to existing facilities for preaching the Gospel among the Karens.

PRESBYTERIAN BOARD OF DOMESTIC MISSIONS.

Rev. Mr. Happersett, an agent of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States [O. S.], addressed the large congregation of the Brick Church, N. Y., on Sabbath morning, Nov. 26. His discourse was on the necessity of preaching the Gospel that men may be saved. In a very brief application to the object in view, he stated that the Board now has in its employ upwards of 460 missionaries, in nearly every State of the Union except New England; that in the course of a single year, under the labors of these men, there have been 60 new churches and 800 Sabbath-schools organized, and 100 new houses built for public worship, and at least 2000 persons admitted to the church on profession of their faith, besides as many as 1500 by certificate, while very many of these preachers itinerate among the newer or sparse settlements where regular congregations are not gathered. He said no branch of benevolent effort was so successful, or so pressing in its urgency. He referred to the amazing increase of our country. Never was there such a rush of emigration, in the whole history of the world, as that which is now flowing to our shores, where 145,000 foreigners have landed at a single seaport in the short space of seven months. As a missionary field, our country, in its extent and prospects, is of unsurpassed importance. When I look at my country, said he, and recollect that in less than 200 years it will embody a population of more than 200 millions, much as I love the foreign field, I am constrained to see that our first duty is at home. We must go to the evangelization of the world, as the apostles did—"beginning at Jerusalem." We have a very destitute country. The venerable Dr. Alexander has estimated that at least six millions of the people of this country are without the stated means of grace. There are many whole districts, where a preacher is rarely seen, and where Sabbath-schools are as much unknown as they are in heathen lands.

If we do not take care of the religious instruction of our countrymen, there are others that will. Although no Protestant nation thinks of sending missionaries to the United States, because they think we are well able to take care of ourselves—as we are—there are others who will do it if we do not—the Leopold Society, the Propaganda, and their associates. Rome has already in this country a thousand priests, 800 churches, and 500 missionary stations, and their zeal commends itself to Protestants as an example and a warning.

We would not shut them out of our country, if we could. Our religious principles no less than the spirit of our free institutions forbid it. Let them come, but let us, as soon as they land on our shores, place the Bible in their hands, and give them the labors of the missionary. God has wise purposes in pouring this flood of emigration upon our shores. If we can get men to send to preach the Gospel among them, we fear not the machinations of Earth or Hell; but with the blessing of Heaven will make all conduce to the furtherance of the Gospel.

The preacher gave a very affecting recital of the hardships endured by many of the missionaries. Their allowance from the Board is from $100 to $130, and whatever else they receive must be obtained from the people among whom they labor. A collection was taken up after the discourse.

CHURCH EXTENSION COMMITTEE.—This Committee, located at Philadelphia, and acting under the General Assembly (O. S.), was designed to systematize and regulate applications for aid in building meeting-houses. The Committee have acted with a good degree of energy, but have been constrained to make an appeal, in the last Missionary Chronicle, for more liberal support. They say—

"During the month of October your Committee have appropriated to feeble churches, to aid them in building houses of worship, or in paying debts, $2,475. And other applications for aid are on hand, waiting the action of the Committee; while the receipts for this object, during the same period, have been just eleven dollars and forty-five cents.

"Something must be done, and done promptly, to furnish the necessary means, if the work of Church Extension is to be carried forward. An ordinary collection from each of our churches, which would not interfere at all with any other object, would enable your Committee to prosecute their work without embarrassment. May we hope an effort for this object will be made in our churches with as little delay as possible?"

Our wealthy brethren who "dwell in ceiled houses,' and worship in cushioned sanctuaries, ought not to let so important a charity languish thus.

THE CHURCH MISSIONARY SOCIETY IN LONDON.—This Society used to be the rallying point of the more evangelical churchmen of England, in the days of the *Christian Observer*. It celebrated its semi-centennial jubilee on the 2d of October, at Exeter Hall, London. The Earl of Chichester presided. After prayer and singing, the Secretary read an elaborate historical memoir upon the origin, design, and fruits of the Society. Its income in forty-nine years had amounted to the aggregate sum of £2,600,000, and during all that time they had never failed to find a supply of suitable and willing men for missionaries.

Western Africa was the earliest mission, the standard of Gospel truth was first raised there in 1804; the missionaries established themselves in Sierra Leone, where there were now 2,045 communicants, and nearly 7,000 attendants at the church services. Missionary labors have also been commenced on the eastern coast of Africa. In the year 1815 missionaries proceeded to New Zealand; there are now on that station 5,000 communicants. In India, which was next visited, there were 30,000 natives under religious instruction, of whom seven hundred are in the school, and the communicants are 5,000. From Ceylon, from North America, from the West Indies, and from the Mediterranean, the accounts were also satisfactory. China was the last mission undertaken, and was a most important one. On the whole the Society had much to be thankful for in its 102 stations, its 13,000 communicants, its 9 native ministers, and its 11,000 teachers.

Sir R. H. Inglis was the principal speaker. After congratulating the Society on its progress, he said, God had done much for mankind through its instrumentality. He claimed it as the only church society devoted to the single purpose of diffusing the Gospel by missions. But while they were all attached to their own beloved church, they must not overlook the good done by other societies—by the London Missionary Society, the Baptist Missions, the Wesleyan Missions, the Moravians, the Society for the Propagation of the Gospel, and the Christian Knowledge Society. England, he could show, possessed advantages for furthering the glorious work more than any other nation on earth, yet not one thousandth part of her resources were devoted to this good object.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The semi-annual meeting of this body was held this year at Leicester, on the 17th of October, and continued three days, with a preliminary devotional meeting on Monday evening, which was addressed by Dr. Morrison.

On Tuesday, Rev. J. Binney made an eloquent and powerful address, in which he presented delineations of the characters of Rev. Drs. Payne and Hamilton, Rev. Mr. Gunn, and Messrs. Baines and Morley, who had deceased during the past year. In the Conference, the interests of Sunday schools received special attention. Rev. Dr. Harris, the author of "Mammon," &c., preached on Tuesday evening one of his usual masterly discourses. Wednesday was principally occupied by the reading of the essays prepared by appointment. In the evening, a meeting was held to promote the cause of British Missions. The exercises on Thursday ended in the evening with a meeting for the promotion of the Voluntary Principle in Education.

Our British brethren are strenuous contenders for the entire separation of education, as well as religion, from all interference of the government, and leaving it wholly to the voluntary care of Christians, and other philanthropists. The experience of this country, wherever the "spirit of the pilgrims" has created an efficient system of "common schools," has led our people universally to the opposite conclusion. Another interesting subject of discussion, was "the relation of the laboring to the upper classes," a suggestive theme, and in European society, a deep, and intricate, and momentous problem.

INDEPENDENCY IN SCOTLAND.—The Congregationalists of Scotland have lately celebrated a sort of jubilee on the 50th anniversary of the "rise of Independency" in that kingdom. Prior to that event, the Evangelical Protestants were all Presbyterians.

ECCLESIASTICAL RE-UNION.—It seems difficult to make people see that a Christian church has an individual existence and an inherent vitality depending only and directly on Christ the common head. Hence the secessions which take place every now and then among Presbyterians are followed by continual uneasiness, and efforts to return. A church was formed at Leith, called the "Calvinistic Secession Church," an offshoot from the old "Secession." But after awhile, they concluded that the old church is not too bad to be sustained, and a meeting was held not long since, at which the congregation resolved—

"That application be made for friendly intercourse, with the view to an union, with the Original Secession body: and that the Rev. Mr. Marshall and other members of session, along with a number of specially chosen commissioners, be requested to carry said resolutions into effect."

When a Congregational church is formed, it becomes an individual existence; and its intercourse with all other churches, large or small, is fraternal, not organic, and rests on a basis of equality, not of subordination or affiliation.

METHODIST MISSIONS.—The Report of the Southern Methodist Episcopal Missionary Society states that they now supply 334 missionaries. Among the Indians, 34; among the colored people, 130; in Texas, 64; among the destitute portions of the south, 97; Germany, 7; China, 2. Receipts, $62,613, which, divided among the 334 missionaries, gives an average of $287 and a fraction.

THE POETRY OF THE WESLEYS.—There are named upwards of twenty poetical publications of the Wesleys in Mr. Creamer's late work on Methodist Hymnology. Their poetry is characterised by scriptural thought, the most beautiful and bold, and presents us with the most appropriate language to take upon our lips in our devotions. Why does not some one who can have access to these works, collect in one volume the poems of these poets of Methodism?

PROTESTANT EPISCOPALIANS IN THE UNITED STATES.—The *Southern Christian Advocate* publishes a table, which shows the increase of the Protestant Episcopal Church in the United States. The journal of the General Convention reports:

	Min.	*Com'cants.*		*Min.*	*Com'cants.*
In 1835,	763	26,416	In 1842,	1,096	72,090
" 1838,	951	45,930	" 1847,	1,404	67,550
" 1841,	1,052	55,427			

MISSIONARY CALAMITIES.—The English *Church and State Gazette* says: "We regret to learn from the public papers that Dr. Bettleheim and his family have all been murdered at the capital of Loo Choo, where they were residing. Dr. Bettleheim, who went to Loo Choo under the auspices of the Bishop of London, who promised, we believe, to ordain him after a specified term of service in the Loo Choo Mission, was a native of Hungary, was originally of the Jewish persuasion, and was educated for the surgical profession, but afterwards joined the Church of England. He was a young man of much talent, and of no inconsiderable experience. His wife was a native of London, and we believe they had two children. The disastrous fate which has fallen upon them is said to have visited the Romish missionaries also.

Record of Revivals.

PELTA, IOWA.—This is a settlement of emigrants from Holland. The pastor, Rev. Mr. Scholte, in a letter to the *Christian Intelligencer*, speaks of the discouragement he had felt in regard to the spiritual condition of his flock, amidst the great improvement of their temporal condition and habits.

"But in a moment, the Lord has unexpectedly by his mighty hand made an exemplary alteration. A few weeks since a very careless girl, quite young, came under deep convictions and sought the Savior. It did not arrest my particular attention, and I observed, we shall see if it is true. Two days afterwards, two other children came out seeking the Savior. I then began to look above and around, and see what the Lord would do. From that time to this moment the revival is spreading over the whole community. Perhaps in every house is some evidence of the all overpowering grace of our beloved God and Savior. THIRTY-NINE have already been added to the church and united in the communion of the Lord's Supper, and every week we have new evidence that the Spirit of God is working among us. Last week one of the strongest unbelievers was converted to the Lord, and from a lion became a lamb. In my own family, and among those immediately employed in my service, I have had a large share in the precious blessing. All this has a salutary effect on older Christians, and I confess that my views and feelings in relation to the colony have become greatly enlightened and encouraged. The Lord has heard our complaints, and has brought forth his mighty arm ready for salvation."

That is the way God will *Americanize* the emigrants from Europe.

CONGRESS.

The 2nd Session of the 30th Congress commenced on Monday, Dec. 4th. In both Houses a quorum appeared at the appointed hour of 12. The Houses opened, and appointed each its committee to notify the President of the United States of their readiness to receive his communications. Etiquette, it seems, requires that, even in the short session, one day shall be occupied in forwarding the public business to this point. On Tuesday, the Message was received as five minutes past 12, and read through, in both Houses,—the reading in the Senate occupying two hours and a-half. In the Senate, 10,000 copies of the message and documents were ordered to be printed, and in the House 15,000.

Mr. McClelland gave notice of a motion for leave to introduce bills, making appropriations for the prosecution, repair, and completion of certain Harbor improvements on the Western Lakes.

Mr. Goggin gave notice of a motion for leave to introduce a bill to reduce the rates of postage on letters and newspapers, to establish uniform postage charges, and to correct abuses of the franking privileges.

Mr. Greeley gave notice of a motion for leave to introduce a bill to discourage speculation in Public Lands, and to secure homes thereon to actual settlers and cultivators.

Wednesday, Dec. 6.—Mr. Gurley was chosen chaplain of the House, having 156 votes out of 171. The President of the U. S. sent a message, explaining his reasons for signing the Oregon bill of last session—reasons which the people care but little about, so long as he has signed the bill. The people are glad he signed it, because it keeps Slavery out of Oregon.

Thursday, Dec. 7.—Mr. King, of Alabama, announced, in appropriate terms, the decease of his late colleague, Dixon H. Lewis; whereupon the Senate, as is customary, adjourned.

In the House, Mr. Ashmun moved an official publication of the debates in *two* papers—the *Union* and the *Intelligencer*. Mr. Wentworth, of Illinois, said it was a proposition to pension the old party papers, to the exclusion of the no-party paper, the *Globe*, recently resumed by Blair and Rives.

Monday, Dec. 11.—In Senate, Rev. Mr. Slicer, Methodist, was elected Chaplain.

In the House, the Standing Committees were announced, and the old rules were adopted.

Mr. Ashmun's resolution in regard to the debates, was taken up, and debated.

Mr. Johnston moved for an additional Standing Committee, on the Smithsonian Institute. A debate arose on the management of the Institute.

Mr. Eckert submitted a resolution instructing the Committee on Ways and Means to report a bill based upon the principle of the Tariff of 1842. Carried—yeas 96, nays 93.

Mr. Tallmadge introduced a bill for the establishment of a Branch Mint in New York, and moved to suspend the rules for the same, which was lost.

Mr. Goggin, Chairman of the Committee on the Post Office, made a report, accompanied by a bill providing for a reduction of postage on letters and newspapers, and correcting the abuses of the franking privilege: which was referred to the Committee of the Whole.

Among the petitions was one of a very important character, from W. H. Aspinwall and others, for a mail contract, and contract to transport Naval and Military supplies across the Isthmus of Panama for twenty years: the whole at a price not exceeding the transportation of mails alone from New York to Liverpool—on condition that they will, within three years, complete a rail-road across the Isthmus.

The report of the Secretary of the Treasury produced some discussion in the Senate, on the motion to print 20,000 copies.

Gen. Cameron, a tariff man, from the tariff State of Pennsylvania, though a democrat, declared that the people of the United States had, by the late election, given a verdict against the tariff of 1846.

Mr. Hale took quite a different view of the moral derived from the election. The issue was whether General Taylor or General Cass was the best free soil man. Gen. Taylor was supported, and elected, as the *free soil candidate*. Mr. Foote, the old antagonist of Mr. Hale, declared, solemnly, that Gen. Taylor was not supported as the free soil candidate in the South, and was not voted for as a free soil man.

The Whigs acted liberally, and gave the friends of the Secretary the largest number proposed.

Tuesday, Dec. 12.—In Senate, the Standing Committees were appointed, without alteration.

In the House, another attempt was made to obtain a Standing Committee on the Smithsonian Institute; but the subject was laid on the table.

Wednesday, Dec. 13.—In the House, the question of the mode of publishing the debates was referred to a Select Committee, by the casting vote of the Speaker.

GENERAL SUMMARY.

INDIANA.—The people of this State have given their votes, by a large majority, in favor of a bill, which was submitted by the legislature to a popular ballot, to establish a system of public free-schools, to be supported by a tax upon property. The legislature now in session will have to settle the details. They should take the best means to learn, fully and impartially, the advantages and defects of the systems already in use in different States. It is to be hoped that liberal and statesmanlike views will prevail, and that the independence of school districts will not be sacrificed to a childish "lust of uniformity."

NEW YORK LAWYERS.—The *Evening Post* says, on the authority of some gentlemen of the law, that out of 1000 lawyers in this city, 300 do not earn $250 a year. Better go to work.

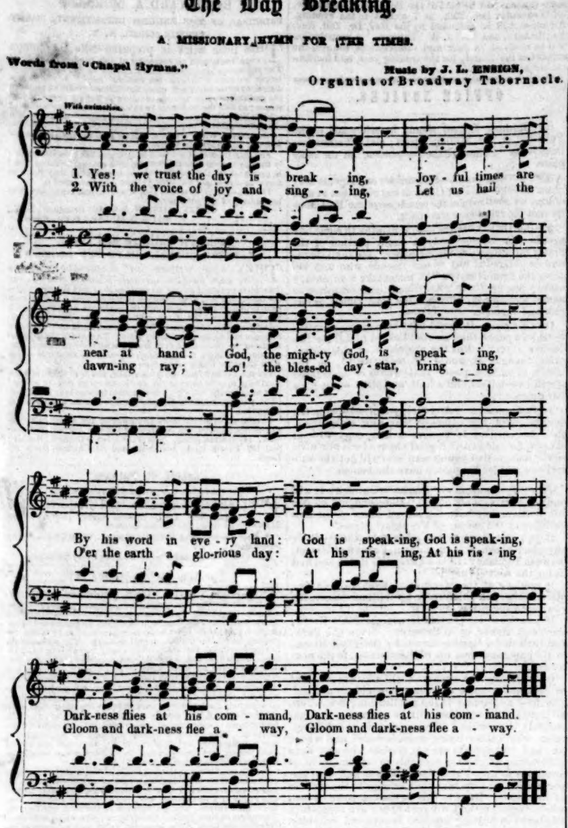
STABILITY OF OUR GOVERNMENT.—Mr. Webster delivered the opening address of the Boston Mercantile Library Association. His theme was "The History of the formation of the Constitution of the United States." He traced all our prosperity and all our security to this instrument. He alluded to the former taunts of older countries in respect to the instability of our form of government. "The government of the United States," said Mr. W., "is now the most stable government on the earth; —it may soon be the oldest." It has undergone fewer changes since its formation, and has been more uniform in its course, than any other.

CATHOLIC FREE SCHOOLS IN CINCINNATI.—The Catholics have free schools of their own in the city of Cincinnati, which are attended by 3,000 children. The schools are not entirely free, as each pupil pays 25 cents per month. This, it is thought by those who have observed its operations, has a good effect on the school.

A NEW COLLEGE.—A college for the education of Christian youth, is about to be established in

The Day Breaking.

A MISSIONARY HYMN FOR THESE TIMES.

Words from "Chapel Hymns." Music by J. L. ENSIGN, Organist of Broadway Tabernacle.

Editor's Table.

THE FOREIGN QUARTERLIES.—It would be greatly for the advantage of the ministry in the United States if they should be more familiar with the leading organs of public sentiment in Great Britain. The circle of literature into which the *London Quarterly*, the *Edinburgh*, the *Westminster* (now united with the *Foreign Quarterly*), and the *North British* Reviews, introduce us, is expansive and elevating; and he who would understand his times must be conversant with these prominent indexes of political, ecclesiastical, and theological affairs. The four Reviews just named are republished by L. Scott & Co., of this city, at about one-third the price of the English editions. They are issued with promptness and accuracy. As they are the organs of different opinions and interests, it is necessary for one who would obtain a correct view of schools and parties, in Great Britain, to be a reader of all the reviews; and we would recommend to persons of limited means, who cannot subscribe for the whole set, to unite their subscriptions with others, and thus, by exchange, to obtain the reading of all. *Blackwood's Magazine* (monthly) is also published by the same house, from the advance sheets, and is an exact *fac simile* of the Edinburgh edition.

THE TRUE CHRISTIAN: Exemplified in a Series of Addresses, from a Pastor to his own People. By John Angell James. New York: Robert Carter & Brothers, 285 Broadway. 1849.

This little volume is a collection of affectionate, earnest, practical addresses, from an experienced and faithful pastor, to the people among whom he has lived and labored for years. The topics selected are, The Increased Holiness of the Church, Spirituality of Mind, Heavenly-mindedness, Assurance of Hope, Practical Religion must be seen in everything, How to spend a profitable Sabbath, Christian Obligations, The Life of Faith, Influence of Older Christians, The Spirit of Prayer, Private Prayer, Self-examination. These Addresses have already had an extensive circulation in Great Britain, and they should be no less widely circulated among the American churches. We would call special attention to that upon spending the Sabbath profitably, and that on private prayer.

THE BIBLE EXPOSITOR: Confirmations of the Truth of the Holy Scriptures; from the Observations of Recent Travelers: Illustrating the Manners, Customs, and Places referred to in the Bible. New York: Robert Carter & Brothers. 1849.

This is one of the excellent publications of "The Society for the Promotion of Christian Knowledge," and we are glad that Mr. Carter has added it to his "Cabinet Library." It will be highly useful to Sabbath-school teachers, and in the family.

THE TEST OF TRUTH. By Mary Jane Graham; late of Stoke Fleming, Devon. New York: Robert Carter & Brothers. 1849.

The "Test of Truth" here presented is the simple assurance of Christ, "Ask and it shall be given you." If you would know whether Christianity is true; whether its promises, its hopes, its joys are a reality, TRY it: put its author to the test which he himself has proposed. The most interesting part of the volume is the narrative of the processes through which the mind of the author was led in coming to a knowledge of the truth.

LIFE OF CHARLOTTE ELIZABETH; As Contained in her Personal Recollections: with Explanatory Notes, and a Memoir; embracing a period from the close of Personal Recollections to her death. By L. H. J. Tonna. New York: Published by M. W. Dodd. 1848.

This is a beautiful edition, and is illustrated with a new portrait, on steel.

CHILD'S COMPANION AND YOUTH'S GUIDE. August to December, 1848. American Sunday School Union.

This publication of the S. S. Union is issued monthly, and intended, as its name indicates, for children. As it has passed the test of interesting the brightest baby of our acquaintance by its wood-cuts, and her mother by its contents, we can confidently commend it to any who have need.

LETTERS FROM ITALY, THE ALPS, AND THE RHINE. J. T. Headly. New and revised edition, with portrait of the Author. New York: Baker & Scribner.

Mr. Headley's books are a feast for the critics. We know of almost no author of equal celebrity, whose style is more obnoxious to severe remark, or from whose works a rigorous application of the laws of art would shear away more superfluous ornament and exaggerated expression. And yet he always interests his readers, and leaves them with the desire to meet him again. The secret of the fact we take to be this—that he writes as Lord Strafford said he forgave his enemies, "not from the teeth outward, but from the heart." His style is characteristic. It is the natural utterance of his thoughts. And it is a swelling and leaping life that beats and foams in his turbulent words. At least this seems to be true of his earlier writings. Of late, he may have been more elaborately intense, and more methodically brilliant. But unless the total impression left on the mind by these letters from Italy is incorrect and deceptive, they are written as the man felt when climbing Vesuvius, and standing within St. Peter's; and it is the excitement of his mind which gives to his style its impulse and glow. We remember to have read portions of these letters so long ago as when they appeared in *The Tribune*, with great interest; and there are passages in them which, for strength inwrought with beauty—the damaskeened steel of literature—we scarcely remember to have seen surpassed.

Some of these letters we have marked for future selections.

A COMPENDIUM OF ENGLISH LITERATURE, CHRONOLOGICALLY ARRANGED, FROM SIR JOHN MANDEVILLE TO WILLIAM COWPER. Consisting of biographical sketches of the authors, selections from their works, with notes explanatory and illustrative, and directing to the best editions and to various criticisms. Designed as a textbook for the highest classes in schools and for junior classes in colleges, as well as for private reading. By Charles D. Cleveland. Stereotype edition. Philadelphia: E. C. & J. Biddle. New York: C. M. Saxton, 121 Fulton Street.

The title-page of this book is of the old fashioned sort, so full as almost to supersede the necessity of a table of contents. Any statement of ours respecting the plan and object of the work would be quite superfluous. It will suffice for us to say, that the execution of the work is what might be expected from a man of highly cultivated taste, a thorough scholar, and an experienced and successful teacher. We commend the book to all our young readers, not as a book to be read through like the latest novel, and then laid aside and forgotten, but as a book to lie upon the table for frequent and convenient reference, and to be the companion of leisure moments till the mind is familiar with all its beautiful selections.

WREATHS OF FRIENDSHIP: a Gift for the Young. By T. S. Arthur and F. C. Woodworth. New York: Baker & Scribner.

There are comprised in this beautiful volume some forty or forty-five stories, from the pens of two of the most deservedly popular authors who, in our day, have written for the young. In the selection of the subjects of these stories, and the duties and truths which they suggest, much discretion and tact is displayed; while the style in which they are written has a pliancy, and freshness, and vivacity which we greatly admire. There is no labored familiarity, making the writer ridiculous, and embarrassing the child who reads, neither is there any showiness or stateliness of style; nor any parade of technical language, of science, or of morals. But all is easy, natural, lucid, and childlike in manner, as well as interesting in subject, and instructive in thought; and we can truly recommend the book to any parent or friend who wishes to gladden the heart of a favorite child by a holiday present.

THE ORATORS OF THE AMERICAN REVOLUTION. By E. L. Magoon. Second edition. New York: Baker and Scribner.

This volume contains descriptions of fifteen of the most gifted and celebrated of that crowd of orators, the scene of whose action embraced the fifty years which closed the 18th and opened the 19th century; a half-century of which Brougham has somewhere said that "each week staggered under a load of events such as formerly had made centuries to bend." As we have looked the volume through, and thought of the many of whom it makes no record, and who were yet separated by no long interval from those of whom it speaks, the thought of the exceeding fertility of that age in men of rare and commanding powers has been constantly before us. Nor in this country alone, but throughout Europe, and especially in England, there sprang upon the stage a race that seemed born of the Giants; and their great powers, exerted to the utmost, beneath the stimulating influences of a period whose every hour was a fresh crisis, has shed a splendor upon the age, of intellectual effort and triumph, such as had distinguished, perhaps, no other since this era began. And there is something touching and mournful in the thought that all these men have now passed from the earth, and are to be known henceforth only in history.

Mr. Magoon has executed his task in a manner peculiar to himself. It is clearly his habit of mind to think in figures of speech, and not in downright Saxon. And he writes, naturally, in the same way. We do not like this, but the fact that his book has reached already a second edition, shows that others do. There are pages on pages in the volume which are so overloaded and crammed with imagery, that nothing but the tough patience of a reviewer could have carried us over them, any one of whose figures or metaphors standing by itself, to relieve and illustrate a clear analysis or a powerful disquisition, would have stamped itself on the mind at once and indelibly. There is no tameness in the book, however, and much really forcible writing, and appreciative and discriminative criticism.

☞ All efforts to clear the Editor's Table of the literary contributions of our friends have proved unavailing, and we must allow many good books to pass unnoticed to another week.

PRAYING AND GIVING.—The venerable father Sewall, of Maine, once entered a meeting in behalf of Foreign Missions, just as the collectors of the contributions were resuming their seats. The Chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated, in a louder voice; but there was no response. It was observed, however, that Mr. S. was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution box. The Chairman, thinking he had not been understood, said loudly, "I didn't ask you to give, father Sewall, I asked you to pray." "O, yes," he replied, "*I heerd* you; *but I can't pray till I've given something.*"

"THEM'S THE NAME."—An American gentleman, walking the streets in London, observed a little boy crying "Ho-ot mince pies," as loud as he could bawl. At length a person bought one of the pies, and, on tasting it, found it was stone cold. He angrily taxed the boy with the cheat, in crying "hot mince pies," when his pies were cold. But the little fellow just replied: "Them's the name on 'em;" and he strutted off. We hope no one will apply this story to the "*Independent*" until he has tasted the quality of our literary viands.

ORIGINAL COMMUNICATIONS.

For the Independent.

GENERAL OBSERVATIONS ON MUSIC.

On examining *The Independent* of last week, the writer of the notes subjoined to the "Covenanter's Lament" was pleased to see it so appropriately followed by the letter of "A Citizen." As the majority of readers of newspapers esteem him most who has the shortest preface, and who makes the fewest apologies, we proceed at once to say, that the minister of the Gospel, from his position among us, is best qualified for the first effective movement in the direction indicated by "Citizen's" question and remarks. Our clerical friends need not be startled. We are none of those who believe that the pastor of a congregation should have other than his proper duties crowded on him, or that he should be thrust forward to the front of every reform, sacred and secular. The amount of labor to be discharged in the movement spoken of, would simply be, to lay the subject of Music specially before his congregation; and that, in seconding this effort, those who elect persons to conduct the Psalmody, should endeavor to find such as are not only qualified for the vocal department of that duty, but able also to instruct by historical and scientific dissertations on Music, thereby more readily inducing the Christian community to bestow attention on this delightful art. There are instances in which this has been done with good results; and there is no reason why such a practice should not be extended. Were we inclined to particularize, evidence is at hand to show that the course pursued *ought* to be general; and were it so, a healthier tone would soon be imparted to public taste, and an impetus given to the study of Music, which would demonstrate that the gratification at present derived from it, publicly and privately, is neither what could nor should be.

Where improvement is needed—and where is it not?—the initiative in the movement is as becoming the pastoral office, as it is necessary to stimulate to the proper performance of the services of the church. Burney, the historian, has truthfully said, that "Music may be applied to licentious poetry; but then the poetry corrupts the music, not the music the poetry. Music has regulated the movements of lascivious dances; but the airs heard for the first time, and dissociated from the song or the dance, could convey no impure idea to an innocent imagination." Montesquieu's assertion, therefore, may be taken for granted, that Music does not corrupt the mind. Strange it is, then, but not more strange than true, that so many, who on other subjects are profound thinkers, overlook the powers of Music, especially Sacred Music, to furnish refined intellectual enjoyment. To this prevalent neglect we unhesitatingly attribute the circumstance, which may be observed as regularly as the Sabbath comes round, that the major portion of many congregations take no further share in signing their Creator's praise, than is involved in opening their hymn-books. They allow their attention to be withdrawn from important duties, and merely hear, instead of joining with, the singers of the choir, or the performer on the organ—blame, therefore, rests upon these listeners. We do not forget, however, that, though the lips are silent, there may be melody in the heart; but we affirm that it is the duty of all to join in the anthem of praise both with the heart and voice, and to make the very best provision for doing so skillfully. We are warranted in believing that if such arrangements were made as are here indicated, this culpable proxy performance of the praise of God would soon disappear from among us; and the Christian public would again derive from Music the enjoyment experienced in years gone by.

Were it necessary to show precedent for ministers, taking action in behalf of a rational and useful study of this art, we might look back a few centuries and see what John Huss, the first martyr for the principles of the Reformation, did on its behalf. Wickliffe, too, if we mistake not, did good service. Then we might occupy columns in telling what Luther did, aided in this, as in his greater work, by Melanchthon. Next we might instance Calvin; and though last in this galaxy, not the least important name would be that of Scotland's Reformer, John Knox. Passing over many names not so well known, we might then give Whitfield's opinion on the subject, and further strengthen it by adding that of the celebrated John Wesley. All these great men devoted portions of their time to the furtherance of Sacred Music among those for whom they toiled. And in our own day, we might go on quoting the authority and opinions of men who were by no means visionary enthusiasts, and tell of the cultivation of musical taste furnishing a refined and intellectual pursuit, which would banish indulgence in frivolous or vicious amusements, and supply a relaxation from mental or bodily toil, that cannot be found in the fashionable follies of the present day. Rather, however, than pass hurriedly over a topic pregnant with so much interesting incident, we would request those who may read these few paragraphs to consider them as but preparatory to what shall, by the permission of the Editors, be gone into more in detail in future numbers.

We confess that our predilection for the sort of illustration entered on in this corner of the paper, is strong,—and we are convinced that a great amount of interesting historical information can be worked up with it, to be derived from sources not generally accessible. But if at any time our fervor in advocating the claims of Sacred Music should to any one seem to be in excess, we trust they will not forget that we have on this occasion confessed to what has been designated Scottish enthusiasm. Our zeal, however, shall be rendered as profitable as possible,—and not allowed to run into the *riotous* excess of a friend of ours, who, in attempting to prove that the inhabitants of the Garden of Eden, immediately after their creation, spoke the *Gaelic* language, believed he had made the discovery (if a discovery, certainly an astounding one!) that the *Scotch pipes* were in use during the reign of King Solomon! We give his own words:

"If we mean to write a correct echo of the process of tuning a bag-pipe, we require to assume the aspirate, thus, H-ILILI. This root is employed in 1. Kings i. 40, חלל *chlli*, or *hlli*, and properly rendered '*piped*.' 'They *piped* with their *pipes*, and rejoiced with great joy:' literally they *h-ililed* with their *h-ililis*, etc. This is Scripture for it, that our national music, the soul-thrilling note of the pipe, is not a thing of yesterday. That this is the ideal meaning of the term, no one, we presume, will deny."

We verily hope to be saved from uttering what we deem crudities like this—and shall endeavor to occupy the space allotted with illustrations that tend to accomplish the object aimed at by "Citizen;" giving, in addition, select musical compositions, which will be interesting not to individuals alone, but also serviceable to the cause of religion, and edifying to the Church.

W. J. P.

For The Independent.

REMEMBER THE STRANGER.

About nine years since, the writer of this being absent from his home, spent a Sabbath in Hartford, Ct. Being an entire stranger, he inquired the way to the church of the Rev. Dr. Hawes, and was directed thither. The house was filled with a highly respectable congregation, and the services of the morning had commenced. He felt like a stranger: the house was new to him: the face of the venerable pastor he had never seen before,—every face in the congregation was strange. The prayer of the good man was full, comprehensive and solemn; and there was one feature in it, which to me was new and deeply interesting. After going over the various subjects of prayer which it is usual to hear from the evangelical pulpit, he did not forget to "remember the stranger who worshipped with us to-day." He referred to the various temptations to which he was subject while absent from home—temptations to break the Sabbath in thought, word, and deed; to neglect the Bible and prayer, and to do things which, under the wholesome restraints of home and friends, he would not do. The subject was new: I had never heard it before from the pulpit: I have never heard it since. I need hardly say, I was no longer a stranger. I felt that, although I was unknown to the pastor and his people, I was not forgotten. There was a chord of sympathy touched in my own bosom, which, towards that excellent man, has vibrated ever since. I said that I had never heard the stranger made a subject of prayer from the pulpit before nor since. I think that ministers greatly err here. We are a moving people. I suppose there is not a congregation in any of our cities or villages, on any Sabbath in the year, in which the stranger may not be found. His temptations are alike in every place, and God is the hearer of prayer. This is one of his appointed instrumentalities. While, therefore, prayers are offered in the great congregation for the spread of the gospel, and for the various benevolent associations of the day—for the poor, the sick, the downcast, the oppressed, the fugitive and the forsaken, why should the stranger be forgotten or neglected?

H.

For the Independent.

Shall we have a Revival in Sunday School?

A revival in Sunday School! A revival in the Church is often spoken of, and prayed for; but who has thought of a revival in Sunday School? Let us think of it. What a blessed thing it would be: let us pray for it.

Think of a revival of religion in the hearts of all our teachers. Think of their coming to their classes with burning, zealous, praying hearts; tears in their eyes; speaking of the love of Christ in their own souls; earnestly urging upon the members of their classes faith and repentance. Think of their retiring, and in their own secret places, pouring out their hearts to God in prayer in behalf of perishing souls. Think of the children also praying, and inquiring the way to be saved. Think of a season of deep seriousness; of deep anxiety—then of joy and gladness, and peace in believing—of joy in Heaven—of Glory to God—of souls saved! and pray for a revival in your Sunday school.

M.

For the Independent.

God's Care of the Poor.

Extract from a Thanksgiving Sermon.

"I am satisfied that God is calling upon his people to pay more attention to the temporal wants of those connected with them, as one of the means for the advancement and glory of the church. The duty and the privelege of making an individual and a family happy, seems to have become eclipsed in the brighter attraction of doing good to a mass, and at a great distance. I have known the widow and the children of a deceased pastor whose salary had been a bare support, to have little or nothing done for them, while hundreds have been gathered in that church to send to India or China. Now I do not hesitate to say, that with such sacrifices God was not well pleased. There is certainly a great amount of benevolent feeling, and a great deal of benevolent principle at the present day. It has been a question in my own mind whether it was not too diffusive. Not that too many objects are embraced, but that each diffuses his little over them all, and thereby loses a warm personal interest in a few. I should be glad to see the experiment resolutely undertaken by some church of trying to make each other *happy*.

I do not mean by a community of goods, or by a community of families; but by the vigorous exercise in all its heavenly vigor of that law of Christ, "Bear ye one another's burdens," "Look not every man (exclusively) on his own *things*." Let the experiment be started as a matter of principle, and resolutely carried forward; you would hear again breaking forth upon the right hand and the left, that primitive wonder of Christianity, "*Behold how they love another.*"

For the Independent.

Counteracting Infidel Poison.

Infidel works often run in advance of those of an evangelical character, thus demanding redoubled efforts on the part of Christians, if they expect to evangelize men. In the South and West, the amount of infidel and licentious reading is enormous. This fact is conceded by intelligent men in such regions. It is also abundantly confirmed by the explorations of the Colporteurs of the American Tract Society. Traversing the forests and prairies of the new states, and the thinly settled regions of many of the old ones, the prevalence of infidel sentiments and reading is seen almost everywhere. Happily, they carry an antidote for this poison, and it often, under God, effects a radical cure.

One of the tract colporteurs in Virginia, recently met a man who refused to purchase a Bible, and professed to be insulted when one was offered to him gratuitously. He said that he had already burnt two, and would not have one in his house. The copy of "Paine's Age of Reason," which he owned, he would not part with at any price. This same man pretended to believe in Christ, but denied the authenticity of the Bible. Some conversation followed, when the colporteur loaned him "The Bible not of Man." He read it, and at the next interview his opposition all melted away. Afterwards he bought a Bible and the book he had read, adding that he would destroy his infidel publications.

Another colporteur in western Pennsylvania, asked an intemperate man if he believed in Christianity. He said, "No: it's all nonsense." After gaining his confidence, the man softened down, and told the colporteur he had determined never to drink any more ardent spirits. "To speak candidly to you," said he, "I am a miserable man. I have tried hard to be an infidel; but it won't do. I now feel the fires of hell within." The man had once been a professor of religion. Before the colporteur left him he purchased "Nelson on Infidelity," and the "Temperance Manual," after having permitted him to lead in prayer. Saving such a man is literally "plucking a brand from the burning."

A.

PRACTICAL SELECTIONS.

The True Sign of the Cross.

But who are they who have this cross on their foreheads? Those who dwell beneath the cross, so that it every moment casts its shadow on their countenances—who have clung to it, wrestling and weeping, until, so to speak, the cross impressed itself upon them—those who publicly boast of the cross, as the only plank on which they escaped uninjured from a dreadful shipwreck—on whom, as poor sinners, the bloody mediatorial cross impressed itself so deeply, that whatever else might fade away in their hearts, the cross would not,—those who possess nothing, as the basis of their salvation, but the blood of their crucified Surety, and bind themselves, with their whole souls, freely and privately, to the banner of the Man of Sorrows, and cling to this blood-besprinkled banner, in order to live and die beneath it;—these are the characters who have the mark of the cross on their foreheads—the man with the inkhorn has himself impressed it.—*Krummacher.*

Faith, the Great Artist.

As an ingenious artist reunites, in a single mass, the fragments of a vase, submits them to the action of fire, and pouring the melted metal or glass into a mould, restores to us a vase of an infinitely purer and more elegant form; so faith, a far more ingenious artist, re-assembles the ruins of this world which the truth has just broken under our feet, and from these very ruins forms for us, during life, a world proportioned to the grandeur of our thoughts, and the sanctity of our new affections. When we read that the Son of Man has come to seek and to save that which was lost, we are not to understand that He seeks and saves only ruined *men*; no—but among men, and in the world, *everything that was lost*: our lost past, our lost imagination, our lost heart, our lost powers, talents, and possessions; in a word, everything which we gave to others rather than to God; for everything which we do not give to him is, for that reason, lost.—*Vinet.*

The Light of Faith.

In the same manner that, at the first dawning of the day, the loftiest summits of the mountains are first seen, feebly detaching themselves from the darkness, while the light gradually descends and envelopes their base; anon that same light, becoming brighter and brighter, is reflected from one object to another, sweetly insinuates itself into the smallest crevices and the deepest recesses, till at last everything is defined and discovered to the eye; so, advancing from truth to truth, all truth is finally known to us; light engenders light, experience joins itself to revelation, and revelation gives a meaning to experience; so that our knowledge ever embraces more and more objects, penetrates all things more thoroughly, and judges of them more surely; thus proving that the path of faith is as the path of the just, which shineth more and more unto the perfect day. Such is the promise of the apostle to all those who, obeying their conscience, have, to a certain extent, awaked and arisen from the dead. "Christ shall give them light,"—yes, Christ, and none other, for he alone knows at once all the secrets of God, and all our secrets; what God is, and what we are; what he desires to be towards us, and what we ought to be towards him; our obligations and our powers, our dangers and our resources, the regulation of our life, the employment of each of our moments, the art of being happy, and the way to suffer,—in a word, to omit nothing, the art of knowing, and the art of being ignorant. This is what we have to expect from Jesus Christ; this is what faith more and more will receive from him. O! blessed light of the man truly awakened, truly resuscitated!—only light amid the darkness of the world!—light and life at once, light and energy of man!—rise upon us, illuminate our difficult pathways, surround us on every side! One of thy rays ravishes a soul in anguish: what, then, would be the effect of thy full radiance? what of a perfect day without decline? O, Spirit of light! refuse not to shine upon us! And if thou hast aroused us from that heavy and fatal sleep which oppresses the entire posterity of Adam, grant that thou mayest not have awakened us in vain, either for ourselves or others; but let us receive the light, and spread it, so that, seeing our works of light, others may glorify with us, and we with them, our Father who is in heaven!—*Ibid.*

Practical Holiness.

Do not facts show that *holiness* secures to the church, from all who possess it, *increasing and persevering action*? Was it not thus with Paul? When do we find him weary or faint-hearted in his Master's cause? What mighty enterprise did he ever relinquish because of obstacles and dangers? "What mean ye to weep and to break mine heart," was the touching reproof he gave his friends, when they would have dissuaded him from a perilous enterprise; "for," he adds, "I am ready, not only to be bound, but to die at Jerusalem for the name of the Lord Jesus." The same intense and holy love supported him in perils by sea and land, and braced him up to endure the pains of hunger, cold, and nakedness; and enabled him to exclaim, with joyful triumph, in view of his martyrdom, "I am now ready to be offered."

Similar instances, too numerous to be enumerated here, have been witnessed in every age of the church. Such names as Howard, Elliott, Brainerd, Martyn, and a host of others, instantly present themselves to the minds of intelligent Christians, when the subject of Christian activity is mentioned. These all died, to use a Scriptural expression, with their "harness on." Howard died in Russia, whither he had gone for the purpose of inspecting her prisons. Martyn in Persia, after traveling for successive days and nights, exposed to her scorching sun and chilling dews. Howard directed to be engraved on his tomb, "In Christ is my hope;" and the last words which Martyn wrote in his journal were, "I sat in the orchard, and had sweet thoughts of God, my friend, my comforter, my consolation in life, my hope in death.

Here we see the genuine fruit of Christian holiness. In these holy men, religion was a living, operative principle. It would not suffer them to pause for a moment. It constantly urged them to engage in some new enterprise when one was accomplished. The stimulus of action, like the unseen oil which fed the fire in Bunyan's Pilgrim, sustained within them that unquenchable zeal, which made them conquerors over toil, sickness, danger, and even death itself.

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